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ABSTRACT

This report covers a 3-year project at California State University, Stanislaus, in cooperation with Modesto Junior College (California), to add a non-Western dimension to existing courses and to "internationalize" the curriculum through academically related field projects conducted at a community center serving a large population of Cambodian refugees. The school, with a largely rural, insular student body, serves a six-county area of the Central Valley. Student field work projects are integrated into course syllabi and are intended to serve as the vehicle for developing students' understanding of international issues inherent to specific disciplines, create sensitivity to and respect for other cultural modes, including study of non-Western languages, and enhancing understanding of global effects of national political and economic decisions upon human populations. Among the disciplines participating in the field-work requirement are anthropology, child development, communications, English, ethnic studies, geography, nursing, political science, psychology, sociology, and teacher education. The program, which initially involved 60 students and 3 faculty members, now includes 245 students and 15 faculty. Appended are remarks on Fund for Improvement of Postsecondary Education (FIPSE) program assistance, a diagram of participating entities, student agreement forms, orientation materials, course outlines, and an internal evaluator's report.(BF)

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ED 416 779

International Studies:
A Transdisciplinary Agent for Curricular Reform

Grantee Organization:

California State University, Stanislaus
Institute for International Studies
801 West Monte Vista Avenue
Turlock, CA 95380

Grant Number:

P116B91337

Project Dates:

Starting Date: August 15, 1989
Ending Date (including 90 day time-only extension):
November 14, 1992
Number of Months: 39 (36 plus extension)

Project Director:

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FIPSE Program Officer: Helene Scher

Grant Award:	Year 1	$68,336
	Year 2	$62,149
	Year 3	$35,335
	Total:	$165,820

HE 031 025

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INTERNATIONAL STUDIES: A TRANSDISCIPLINARY AGENT FOR CURRICULAR REFORM

Summary

The goal of this project is to internationalize courses in the University curriculum, infusing a non-Western dimension through academically-related student field projects carried out at a community center serving a large population of Cambodian refugees. These projects are integrated into course syllabi and supervised by both faculty and site personnel. In support of this student field work, project staff provide orientation materials and create a "cluster" of courses sharing a joint discussion seminar and requiring students to consult with faculty and students in other disciplines as they complete their projects. Also in support of student work, the project enhances the study of non-Western languages and develops courses in cross-cultural communication and education.

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Title of Project Report:

"A Practical Approach to "Internationalizing" the Curriculum: The BRIDGE Project"

Video Available: "Traditional Southeast Asian Health Care Techniques"

EXECUTIVE SUMMARY

Project Title:

International Studies: Transdisciplinary Agent for Curricular Reform

Grantee Organization and Address:

California State University, Stanislaus
Institute for International Studies
801 West Monte Vista Avenue
Turlock, CA 95380

Project Director:

Linda Bunney-Sarhad
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Project Overview

This project has enabled us to add a non-Western dimension to existing courses and to develop new courses in an effort to "internationalize" the University curriculum. Student field work, focused on a local Cambodian refugee population, is now required for selected courses in sociology, geography, communications, ethnic studies, anthropology, nursing, teacher education, child development, political science, psychology, and English. A weekly discussion seminar supports students as they develop projects. In this seminar, students discuss their progress with faculty and students in their own and other disciplines. New courses in Cambodian (Khmer) and Hmong languages, in cross-cultural communication, and in education also support the effort.

Outcomes: Student projects assisted 350 Cambodian refugees in a low-income housing complex in Modesto, California. Eight course syllabi were formally revised, with faculty of 15 additional courses sending students to observe and do informal projects. Six new courses were created. During the project, we cooperated with Modesto Junior College. Beginning with 30 students each from California State University, Stanislaus and Modesto Junior College (MJC), two faculty members from CSU Stanislaus and one from MJC, the project grew to serve 125 CSU Stanislaus and 120 MJC students yearly, 12 CSUS and 3 MJC faculty.

Purpose

The project's purpose was to bring an international dimension to the curriculum. As the project evolved, participating faculty 1) made a commitment to international education broader than national security concerns or trade "over there," and 2) recognized the value of immigrant populations as powerful resources for international education. The following are now basic to our purposes: understanding international issues inherent to specific disciplines, development of sensitivity to and respect for other cultural modes, study of non-Western as well as Western languages, and understanding the global effects of national political and economic decisions upon human populations.

Background and Origins

Geographic setting: CSU Stanislaus's service region is a largely rural six-county area of California's Central Valley. Residents of this region, from which 90% of our students come, are historically white, descendants of Swedish, Portuguese, and Assyrian immigrants who arrived at the turn of the century, and of those who fled the Oklahoma "Dust Bowl" several decades later. Migration of refugees since 1985 has brought thousands of Southeast Asians to this area.

Needs of the population CSU Stanislaus serves: Two needs of the population of this region are: 1) to find ways to broaden its insular view of reality, exacerbated by the relative isolation of its rural setting and 2) to find ways to acculturate and integrate immigrant populations. Relatively new (since 1960) and small (6,000 students), the University takes seriously its mandate to serve its geographical region.

Advised by FIPSE that our initial project conception--a "patchwork" of activities designed to internationalize the campus--was too broad, we focused on the most innovative part: adding a non-Western dimension to courses by using student field work at a University-sponsored community center serving Cambodian refugees, and related initiatives.

Prior to funding, one CSU Stanislaus and one MJC professor, both specialists in working with Southeast Asians, had conceptualized a community center called "The BRIDGE" to serve a large and needy Cambodian population. These two wished to involve students in course-related, cross-cultural projects at the site and to invite other faculty to do the same. Using The BRIDGE site, faculty could give their students, most of whom lack resources for international study and travel, "international" experiences without leaving the county.

Innovative by nature, our FIPSE effort required development of new policies and procedures. Chief concerns have been ensuring student safety on site and scheduling seminars for maximum cross-disciplinary interaction of faculty and students.

Fortunately, from the outset, the project has had support of cooperating personnel from public agencies represented on the Stanislaus County Asian Advisory Board. However, as the project has grown, space needs have increased and the original landlord, who donated space at the low-income Paradise Apartments, has sold the complex, creating a greater need for rental support than foreseen. At the same time, a reduced University budget, the result of California's continuing economic crisis, has made increased campus financial support impossible. Project staff have been able to offset some of these losses through grants and contracts.

Project Description

Key Assumptions:

- "Internationalization" is the first priority in curricular change.
- International awareness requires a change of focus more than a change of location.

•Recent local immigrants can serve as resources for international education (i.e. exchanges with a Cambodian involve largely the same skills, be they conducted in Phnom Penh, the refugee camps of Thailand, or the neighborhoods of west Modesto).

•Acculturation and integration of refugee populations is a crucial concern for California and therefore for its public universities.

Planning Guidelines:

•Confronted with budgetary crisis, it is well to use the resources at hand; local ethnic populations are a rich resource.

•When seeking curricular revision, it is wise to work with faculty who already share the vision; others will participate when they are ready.

•"Learning by doing" is not the sole province of vocational education; laboratory or field work is relevant to all academic disciplines.

•"First-generation" University students respond well to academic work that is clearly relevant to community needs; international education perceived as elitist will be rejected.

•By their nature, international issues normally transcend disciplinary as well as national boundaries.

Features of Project:

•Course-related field projects supervised by faculty and BRIDGE staff;

•Cross-disciplinary collaboration of faculty and students through "cluster" seminars, where students reflect on experience;

•Intersegmental collaboration (junior college/university);

•Student orientation to Cambodian culture (lectures, videos, readings);

•Development of related courses: Intercultural Communication, Cambodian language, Hmong language, Global Education Methods.

Project Results

Post-service student and faculty interviews and reports indicate the following new perceptions:

•Foreign language (Khmer) study is important to effective service.

•One must listen and learn before deciding how to help.

•If one is to serve Asians, one must do so on "Asian time."

•The best learning and assistance go two ways: students gain valuable new insights from the Cambodians even as they help them.

•Students benefit from seeing their work in relation to other services provided by and for the community.

•They can understand and feel comfortable with Cambodian ways.

Conclusions

We have disseminated our project at the American Forum on Global Education, University of the Pacific Conference on Students at Risk, and conferences sponsored by the California and U.S. Departments of Justice.

We have found that for lasting curricular impact, revision projects must be long-term commitments. We have redefined our project as a service learning effort and received three-year funding from the Commission on National and Community Service. We continue to build on what we began with FIPSE's encouragement and help.

FINAL PROJECT REPORT

A Practical Approach to "Internationalizing" the Curriculum: The BRIDGE Project

Project Overview: Advocates of international education are finally being heard. However, university "internationalization" requires re-examination of the elitist notion that students must travel abroad to gain a wider world view. Although the California State University system has a fine international study program, going abroad is a possibility for only a small fraction of students at California State University, Stanislaus, many of whom are older re-entry students or obliged to support themselves by working. For this reason, faculty have sought ways to give students "international" and cross-cultural experience as part of their regular course work.

This project, guided by a commitment to achieve international goals using local resources, allowed us to create a community center serving Southeast Asian (primarily Cambodian) refugees in a low-income neighborhood of Modesto, California. The center, known as The BRIDGE, became a field site for student applied and research projects related to identified courses. While they pursued course-related goals at The BRIDGE, students were able to assist refugees and other immigrants in Modesto's Paradise Road community, to gain understanding of Southeast Asian culture and language, to observe first hand the effects of political and military action upon a population, and to see how their academic work related to real and pressing community needs.

Through a combination of orientation procedures (readings, videotapes, observations, and lectures on Southeast Asian culture), student projects conducted on site, and weekly discussion seminars in which students reflected on their experiences, this project introduced non-Western experiences into 23 courses. Eight existing course syllabi were formally revised to require cross-cultural perspectives (Philosophical Inquiry, Sociology of the Family, Medical Sociology, Community Health Nursing, Introduction to Counseling Theory, Child Clinical Interventions, Crosscultural Social Issues, and Introduction to Public Administration). The project also developed six new courses, including Cambodian (Khmer) and Hmong languages (two courses each), cross-cultural communication, and global education methods.

In all, student projects assisted 350 Cambodian refugees and others who live in a low-income housing complex in Modesto. The project enhanced existing cooperation with Modesto Junior College (MJC). Beginning with 30 students each from California State University, Stanislaus and MJC, two faculty members from CSU Stanislaus and one from MJC, the project grew to serve 125 CSU Stanislaus and 120 MJC students, twelve CSUS and three MJC faculty annually by Year Three.

Purpose: The fundamental problem our project addressed was the need for effective campus internationalization. Ultimately we would like to be sure that students in all disciplines at CSU Stanislaus understand the international issues relevant to their areas of study, and that they can work comfortably in a cross-cultural context, be they overseas or in California. The latter corresponds to a pressing need for cross-cultural understanding in California's increasingly diverse population.

In all internationalization projects, the question of resources looms large. When we first approached FIPSE, our idea was to blanket the campus with a variety of internationally-focused activities, none of which would cost a great deal of money to implement or maintain. Instead, what we finally settled on, with the guidance of FIPSE program officer Helene Scher, was a single, focused effort which would ultimately touch many disciplines and capture the imagination of the local community as well. This was the Southeast Asian refugee field site which became known as The BRIDGE.

Even our final proposal, however, needed further focusing as the project developed. The courses we had planned to create as part of the project (in Asian literature, for example), were not closely-enough related to the needs of students doing field work to share in the momentum created by the project. In the end, what students needed were courses in Southeast Asian languages (Khmer and Hmong), in intercultural communication, and in global education methods for teachers. After the project's end, another course is being created as a direct result: Khmer Literature in Khmer. So in the end, we will have a course in an Asian literature, but one closely tied to growing student interest in and commitment to Southeast Asia.

Background and origins: California State University, Stanislaus is a relatively small (6,000 students) and new (since 1960) campus of the California State University system. Located in California's great agricultural Central Valley, the University serves a historically white population: descendants of Swedish, Portuguese, and Assyrian immigrants who settled here around the turn of the century, and of those who fled the Oklahoma "Dust Bowl" several decades later. Recent migrations have begun dramatically to change the Valley's ethnic mix. Waves of Southeast Asian refugees have brought 12,000 Cambodians and 20,000 Hmong to the region, along with substantial numbers of Lao, Thai, and Vietnamese. Mexicans seeking agricultural employment arrive daily. A growing Punjabi population has established a Sikh temple. New Portuguese from the Azores and Assyrians from Iraq and Iran seek to integrate with established ethnic populations. Students in the Modesto City Schools District nearby come from homes where 46 different languages are spoken. The world has truly come to our doorstep.

At the same time, the majority of CSU Stanislaus students represent the first generation of their families to seek higher education. The needs of the area's population are reflected in the needs of our students, primary among which is a way to get beyond an insular view of the world. This view is exacerbated by the relative isolation of our rural setting.

An ethnocentric world view lies behind one of this region's most pressing problems: the rapid development of ethnic gangs, particularly among Asians and Hispanics. Out of a desire to prevent the growth of gang activity, various public agencies and non-governmental organizations in the Modesto area created an Asian Advisory Board, whose purpose is to facilitate the pooling of resources and coordination of activities addressing the community gang problem.

The concept of The BRIDGE community center grew out of Asian Advisory Board discussions on how to bring community services directly to populations who need them. A geographer from CSU Stanislaus and an anthropologist from Modesto Junior College, both Southeast Asian specialists, saw a cross-cultural community center as a potentially valuable resource for student field work. For this reason, they became "Directors" of The BRIDGE when it was just a filthy donated apartment in a low-income housing complex. While they spent their free time cleaning and painting the apartment, they began a dialogue with the CSUS Institute for International

Studies about the value of this center to students lacking other opportunities to interact with "foreign" populations.

Project Description

The governing focus of this project has been to internationalize university curricula using local resources. A visit to the community which The BRIDGE serves means entry into a different world.

Near the western city limits of Modesto, California, on both sides of busy Paradise Road, an ethnic Cambodian (Khmer) community has sprung up to serve many of the nearly 12,000 Cambodian refugees who have made Stanislaus County their home in a secondary migration of the 1980's. Small Asian markets selling canned fruits and pastries unfamiliar to Westerners, Khmer audio and video tapes imported from Thailand, and bright cloths for sarongs line a block-long section of Paradise Road. Among them sits a Buddhist temple, a converted house where monks in saffron robes and nuns in white with shaved heads come and go. Each morning these religious people cross Paradise Road with their begging bowls to seek their day's food at the dilapidated apartment complex at 1620 Paradise, whose 1,200 Cambodian residents contribute to the monks' and nuns' sustenance. Children are everywhere, playing unfamiliar games, without toys or playground equipment. In summer, mothers spread the family laundry on the sparse bushes around the apartments' entries and sometimes dry fruit and fish on the ground. Old people squat in doorways.

Apartment F104 of the Paradise Apartments has a sign in front saying "The BRIDGE" in English and "The Place One Can Get Help" in Khmer language. It is here that CSU Stanislaus faculty and students come to do applied projects and research that will benefit the local population. Teacher candidates come to tutor young people or serve as "conversation partners" in English as a Second Language classes. Marketing students do research projects on effective marketing of health care services among an ethnic population. Public health students assist county health nurses in tuberculosis screenings and other health assessments. Finance students teach refugees how to establish and manage bank accounts.

Student projects represent fulfillment of requirements in specific courses. They are designed by students, and approved by their professors and by BRIDGE staff. On campus, students meet weekly with faculty and BRIDGE

staff in cross-disciplinary seminars to discuss their projects and their interactions with those they serve.

Prior to planning their work, students are oriented to The BRIDGE and to Cambodian culture through readings, project-generated videotapes, and a guided visit to the Paradise Road Community. Some opt to continue their projects after completion of the course requirement. Of these, many study Khmer language, taught on site by a native Khmer speaker, with Cambodian "language partners" for all students. This two-semester sequence was generated by the project and has been applauded by local school districts as an important resource for teacher and other pre-professional training in our region.

The project also generated two Hmong language courses and courses in Intercultural Communication and Global Education Methods for Social Studies. Interest created by the project also created a Cambodian literature course, after completion of the project.

An effective planning strategy was to seek out faculty who had already demonstrated a commitment to international/intercultural education, and allow them to define their own roles in the project. As it grew, others caught the vision and joined. Previous experience had shown us that, while faculty can be "bribed" with released time or honoraria to take part in an innovative program, their participation will outlive a project period only if participating furthers their perceived professional and personal goals.

Such a strategy requires ongoing communication among participating faculty and project personnel. This dialogue has been achieved through the weekly cross-disciplinary seminars of faculty, project staff, and students. These seminars give faculty the opportunity to see how their students are reacting to their experiences, how well they are applying theory to projects, and what adjustments need to be made. Professors remain after the seminar informally to discuss their perceptions and needs. Such discussion establishes the sense of community and commitment vital to the success of a project like ours. It has also proved to be our most effective evaluation tool: an ongoing "how are we doing?" discussion.

Although we are very pleased with the success of our project and remain committed to its ongoing development as explained below, it has required a more intense effort than we anticipated, partly because the overwhelming response demanded more staff time and more rented space

than planned. The original landlord, who donated an apartment to serve as the project site, sold the complex to a person unwilling to continue the donation, creating a need for rental support. At the same time, a constant stream of children and adult residents needing assistance, along with a large number of college students wishing to assist them, required additional time from staff and interpreters as well as larger quarters. We rented the apartment next door (to become the "Quiet BRIDGE" for tutoring, peer counselling, etc.) and opened a connecting door between the two. We also rented a small building across the street, from the Buddhist Association, to use for English as a Second Language instruction. Since a reduced University budget, the result of California's continuing economic crisis, made increased campus support impossible, project staff added seeking other revenues to support the project to their other duties and were able to procure grants, gifts, and contracts sufficient to cover financial needs. Since the staff is committed to continuing The BRIDGE until the Cambodian community is able to assume responsibility for it, seeking funds is a constant activity.

Project Results

Students wrote evaluations of their experiences at the end of their projects. The following list has been distilled from their reports. According to their own assessment, students learned:

- One must listen and learn before deciding how to help.
- If one is to serve Asians, one must do so on "Asian time."
- The best learning and assistance go two ways: students gain valuable new insights from the Cambodians even as they help them.
- Academic work can be relevant to community needs.
- Students need to reflect critically on their learning experiences.
- They can learn to understand and feel comfortable with unfamiliar cultural ways.

Project staff verified that such learning occurred by listening to student comments and observing activities over the course of each semester. Students told impatient peers to remember "Asian time" (i.e. allowing events to take their natural course without forcing restrictive deadlines and creating dead-ends). They structured activities so as to allow for opportunities to learn from those they assisted. The most outstanding example of this emphasis was a "health faire" sponsored by public health and education students. At the end of the activities (vision and blood pressure screenings,

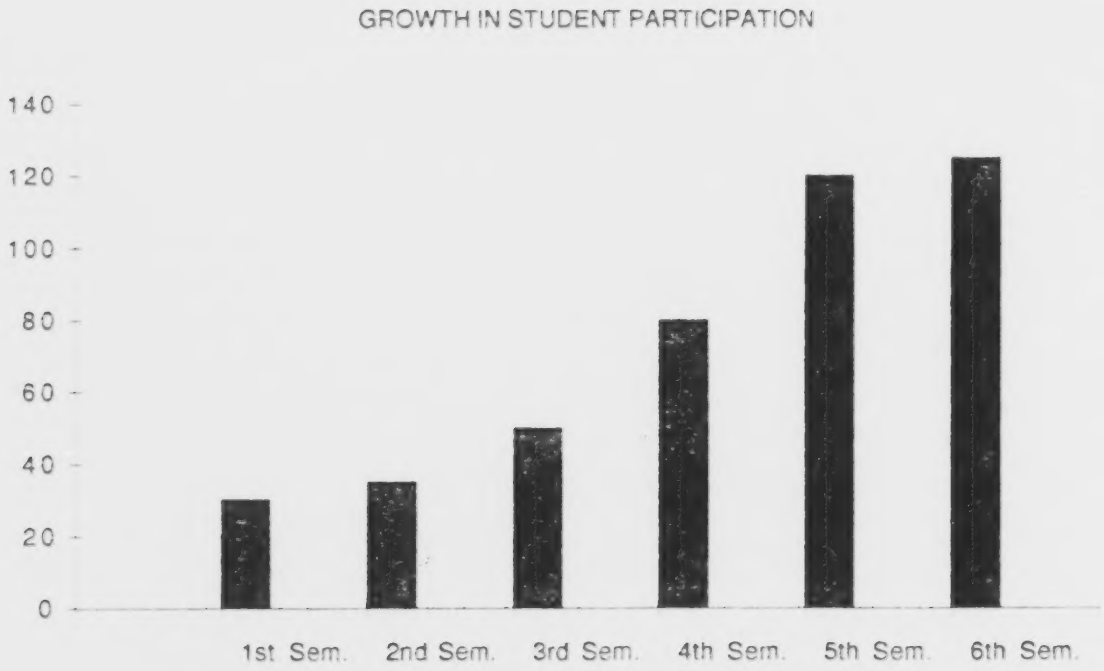
demonstrations on dental care, first aid, and good nutrition, a "fun run" for the young people, and other events), students scheduled a demonstration of Southeast Asian health care techniques such as "coining" and "cupping." Cambodian community leaders demonstrated on a project leader who had a headache. After the demonstration, her eyes were brighter, and she claimed to feel better. Students observing were able 1) to suspend judgment on ancient techniques untested in the United States and 2) to recognize the marks left on the skin by these techniques so they would not falsely interpret them as signs of abuse in the future. The videotape students made of this demonstration is now available to district attorneys, teachers, medical personnel, and child protective service officers of our region.

Evaluation

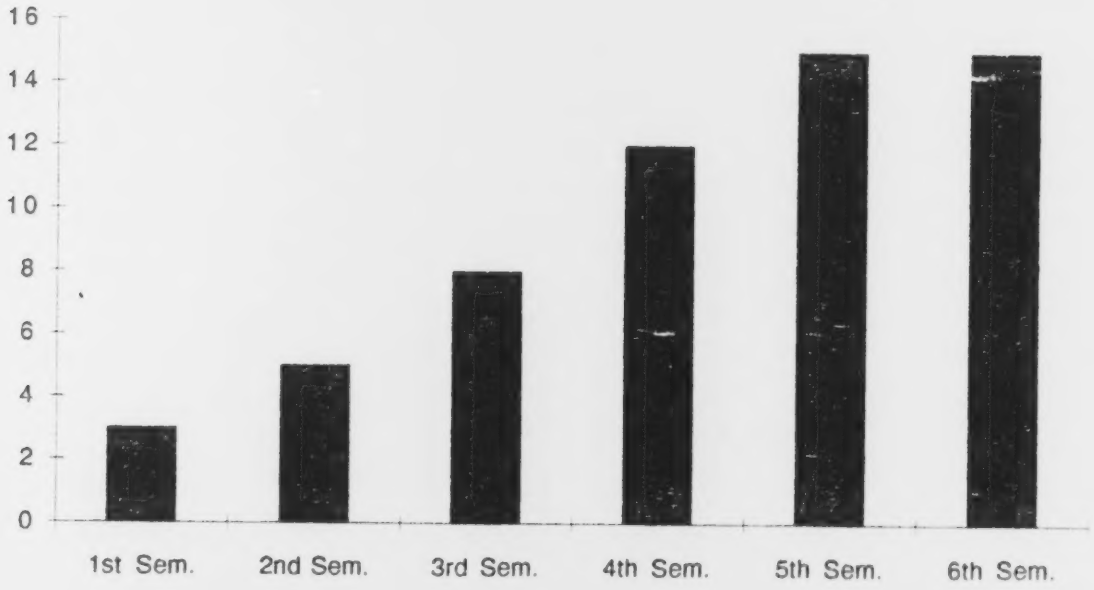
Three main areas were examined. First was the degree to which "internationalization" took place as a result of the project. Evidence that students grew in international awareness is as follows:

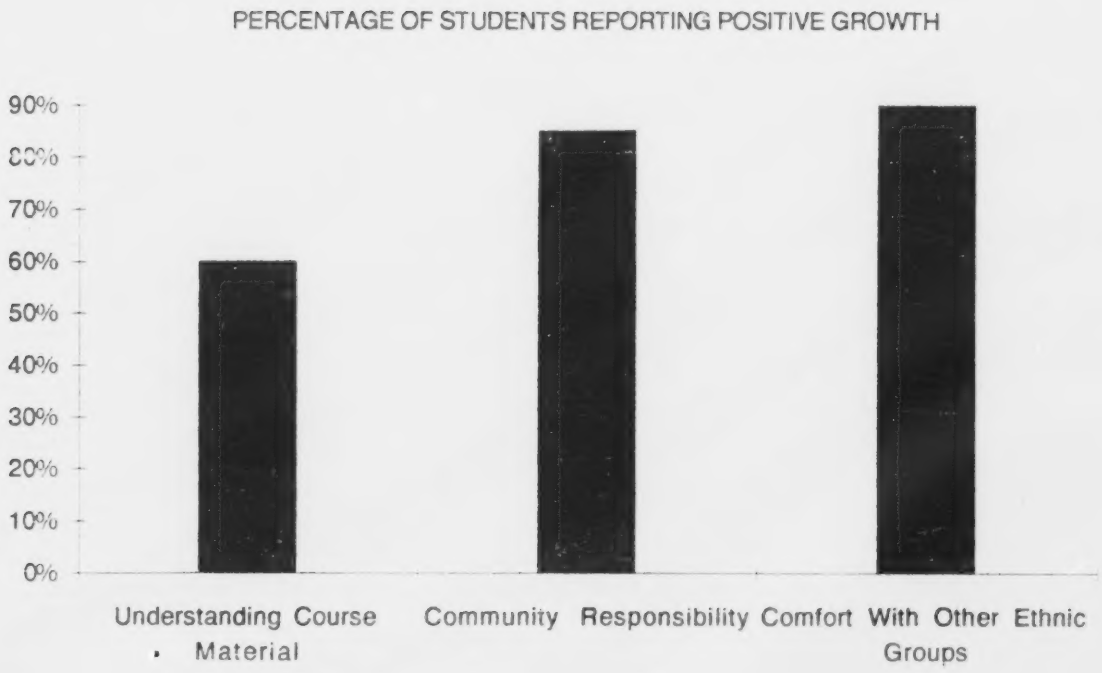
- increased demand for foreign language study: students filled the new Cambodian courses, demanded Hmong study as well, and requested a course in Cambodian literature;
- increased interest in overseas study: inquiries regarding California State University study abroad programs increased by 15% with questions regarding study opportunities in Southeast Asia; students and faculty have requested the Project Director to seek a Fulbright Group Project to Southeast Asia;
- increased awareness of overseas political developments: student conversations are liberally sprinkled with references to the Khmer Rouge and Cambodia's new coalition government;
- growing interest in establishing a development education program: faculty and students interested in development have used The BRIDGE as a rallying point; as a result of this new identification of campus commitment, CSU Dean for International Education Brenda Robinson has suggested that CSU Stanislaus become the one campus in the 20-campus California State University system to create a development education program.

The second area examined was general student learning. Faculty required written or oral assessments of student experience. Project staff received copies of these written assessments and examined them for evidence


GROWTH IN STUDENT PARTICIPATION
140
120
100
80
60
40
20
0
1st Sem.
2nd Sem.
3rd Sem.
4th Sem.
5th Sem.
6th Sem.

GROWTH IN FACULTY PARTICIPATION




PERCENTAGE OF STUDENTS REPORTING POSITIVE GROWTH
90%
80%
70%
60%
50%
40%
30%
20%
10%
0%
Understanding Course Material
Community Responsibility
Comfort With Other Ethnic Groups

of increased intercultural awareness and sense of the relation between the students' course work and refugee concerns. Faculty assessed the course-related learning that occurred. Project staff interpreted continued (and increasing) referral of students as evidence that faculty found the BRIDGE field experience valuable in their academic programs. (See chart of participation growth, following.)

The third area of assessment was that of project logistics. How effectively were students monitored on site? How much time did they waste trying to think of a project? How much confidence did faculty have that projects created would be relevant, and accomplished in a timely manner? These concerns were addressed in informal discussions after the weekly seminars described above.

In response to faculty and staff concerns, project staff developed forms for students to complete before beginning projects. One is a safety and confidentiality statement, to ensure that students know what behavior is expected of them on site. Another form is a project contract, in which each student describes his or her proposed project, its academic learning goals, and its research or service goals. The student, his or her instructor, and the BRIDGE Site Coordinator each must sign the form, to acknowledge that the project is appropriate and valuable. Interestingly, student and faculty participation dropped in Fall, 1992, as a result of this formalization of procedure. However, student projects are of a consistently higher quality, and informal assessments indicate higher overall satisfaction on the part of students, site personnel, and faculty.

Data Summary

(See next pages.)

Other Evidence of Success

•Increased intersegmental cooperation: Including Modesto Junior College faculty and students has led to sharing of resources and joint planning of projects, like a Fulbright Group Project Abroad and a recently-funded grant to The BRIDGE from the Commission on National and Community Service.

•Community recognition of project: 1) Co-site Directors of The BRIDGE Dr. Ida Bowers of CSUS and Mrs. Camille Lear of Modesto Junior College have received numerous awards for their

development of the community center, including "Stanislaus County Woman of the Year" for Lear; a humanitarian award from the Stanislaus Association for the Education or Young Children "for support of children and families in our community"; a statewide award from the California Community College Consumer Home Economics Association for "An Innovative Approach in Service to Specific Student Populations"; and "Women of Distinction" awards from Soroptimist International of Modesto North. Site Coordinator Carla Emig was appointed to represent the Southeast Asian Community on the Stanislaus County Department of Social Services Child Welfare Services Advisory Committee.

2) Private individuals and businesses in the local community have contributed a total of $19,000 toward BRIDGE operation.

3) Citizens of Modesto have contributed items to The BRIDGE: computers and printers, a refrigerator, books, floor covering, toys, and supplies.

•University recognition of project: Dr. Bowers received the CSU Stanislaus President's "Second Mile" award, a faculty award for outstanding service (only the second of these ever given).

•Department of Justice recognition: Through the intermediary of the Modesto Police Department, BRIDGE personnel were invited to present the project as a model effective gang prevention program at California Department of Justice conferences in Oakland and Los Angeles and U.S. Department of Justice conferences in Chicago and Washington, D.C.

Continuation and Dissemination

As mentioned earlier, the project has been disseminated nationally through Department of Justice conferences in Chicago, Washington, D.C., Los Angeles, and Oakland, California. Project staff have also offered interest sessions at The American Forum on Global Education (Philadelphia, May, 1992), the University of the Pacific annual conference on Students at Risk (March, 1992), and the California State University system-wide Institute for Teaching and Learning conference in Los Angeles (April, 1992). In addition, officials of the Stanislaus County Housing Authority have asked project staff to help them "clone" The BRIDGE at public housing complexes countywide.

If this initiative succeeds, University students will have a variety of sites, the new ones serving mostly Hispanics, to choose from in developing projects.

Because student field projects normally have a strong service orientation, project staff applied for funds to continue their work through the Commission for National and Community Service. Funded for three more years through this agency, and continuing to receive strong local community support, the enormous effort we began with FIPSE's assistance continues.

Summary and Conclusions

As a result of our grant activity, we have learned that a broad goal like "internationalization" can be addressed effectively by a focused use of local immigrant populations. In other words, we learned that it is indeed possible to "internationalize" using local resources.

APPENDIX

(1) What forms of assistance from FIPSE were most helpful?

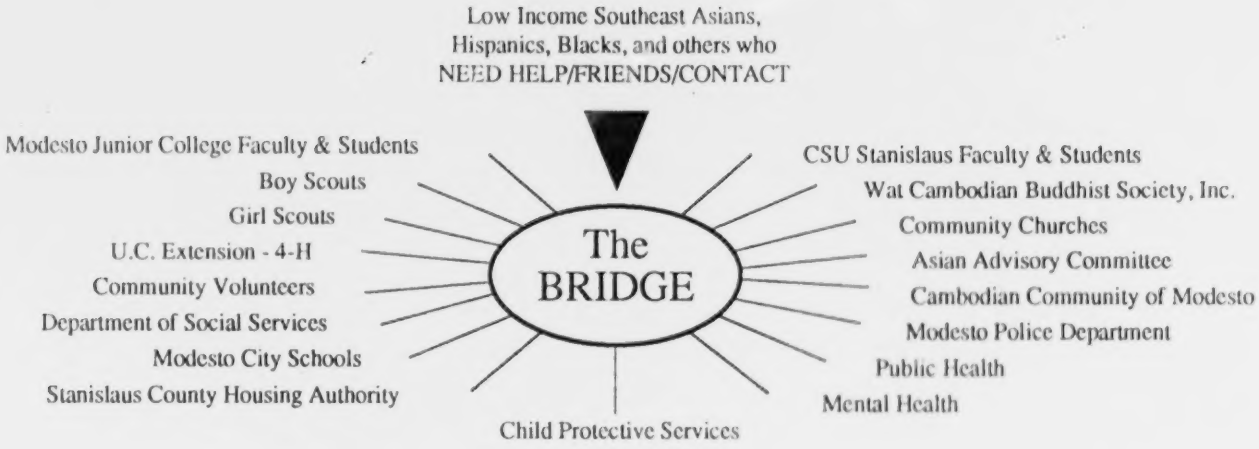
Foremost was the program officer, who helped with problem solving as necessary and encouraged us at all times. We felt that help was available when we needed it. Helene Scher did a good job for us.

Second was the annual Project Directors' conference. This helped us see our efforts in the context of what others are doing nationwide. In our case, we also found our continuation funding at one of these meetings.

In general, we found FIPSE to be among the best-run of all funding agencies we have had the pleasure of dealing with. The FIPSE Director and Program Officers deserve recognition for outstanding work. The vision, thoroughness, and collegiality of FIPSE personnel have made a FIPSE award one of the most prestigious and sought-after among educators. It has been a privilege to do a FIPSE project.

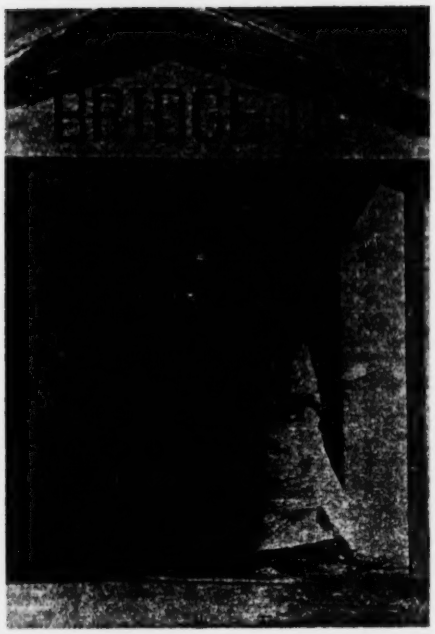
(2) What should FIPSE staff consider in reviewing future proposals in our area of interest?

- Properly defined, "international" and "multicultural" education share important elements. We must learn to develop "intercultural" education, which combines common elements of both.
- A large percentage of foreign language courses should be focused, not on developing language specialists, but on providing usable skills for those who need them in other professional and personal contexts.
- Developing a significant project and trying to set up evaluation procedures at the same time is a very big undertaking. One or the other emphasis is likely to be neglected. An external evaluator is a real boon to project personnel.
- "Service learning" is a powerful tool for educators in a wide variety of disciplines.



Multiple Interactions at The BRIDGE Community Center

Apts. F102-F104
620 Paradise Road
Modesto, California



Focus on . . .
THE BRIDGE

The Paradise Community BRIDGE Project builds avenues of friendship, help and cultural exchange between residents of Modesto's Paradise Road area and the larger community. The BRIDGE is located at 620 Paradise Road, site of a low-income housing complex. Most of the families living there are either newcomers to American society, or they are low-income families who have had little opportunity to improve their financial situation. Many come as refugees from Southeast Asia. The majority face language and cultural barriers that isolate them from mainstream society.

Two years ago, the IIS received a grant from the Fund for the Improvement of Post-Secondary Education (FIPSE) to develop the BRIDGE as a center for cross-cultural student field work. In the project's development, Modesto Junior College has been an active partner, as has the Modesto Asian Advisory Committee.

The FIPSE project's aims have been two-fold: first, to bring community services to the people who need them, and second to create a site where CSUS students can do field projects focusing on cross-cultural delivery of services. In school year 1990-91, 120 CSUS students and 130 MJC students carried out course assignments at the BRIDGE.

So far, a number of departments have incorporated Bridge work into their courses, including Anthropology, Geography, Nursing, English, Sociology, Political Science, Teacher Education, and Ethnic Studies. Twenty CSUS faculty members have assigned students work at the BRIDGE. Student assignments include an initial observation period and later directed field projects.

As corollaries of the Bridge effort, faculty have developed a course in Cambodian (Khmer) language and culture, a course in intercultural communication, and two Education courses in global education methods incorporating ethnic populations as teaching resources.

During the project's third year, we hope to integrate criminal justice and public administration course field work into the BRIDGE outreach. We are also extablishing a seminar for students doing BRIDGE field work. This seminar orients students to the culture and recent history of the refugee population. It enables them to work in cross-disciplinary teams on field projects addressing the needs of an ethnic neighborhood.

Project staff are planning a faculty seminar in fall, 1991 which will address the problems of preparing students to function in a multicultural society.

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SAFETY AND CONFIDENTIALITY STATEMENT FOR STUDENTS AT THE BRIDGE

Location: The BRIDGE Project is located in Apartments F102 and F104 in the Paradise Apartments complex at 620 Paradise Road in Modesto, with a second site, BRIDGE II, located about a block away at 649 1/4 Paradise Road on the grounds of the Buddhist Temple. This is not the safest area in Modesto, so please be alert.

Parking: The best place to park until you become familiar with the area is on the north side of Paradise Road next to the donut shop or the markets. There is a chain link fence around the buildings on the temple grounds; if you have trouble finding a place to park, or if you have to be at the BRIDGE at night for Cambodian Language class or for a special event, you may want to park inside the fence and walk to BRIDGE I in the Paradise Apartments.

Traffic: Paradise Road is a very busy highway with poor visibility at night. Be sure to use the crosswalks (also a good example for the children in the area) instead of jaywalking. Do not assume that cars will stop even if you are in the crosswalks, and also notice that several roads and parking lots "empty" into the easternmost crosswalk, so you must check several different directions before you cross. Lighting is not very good so please be especially careful both crossing the street and driving on Paradise Road in the area in the evening.

Security: It is imperative that you lock your car, and put any valuables in the trunk. At the BRIDGE, please check with Carla, Cammie or Ida for places where you may leave your belongings while at the BRIDGE. Many people are in and out of the BRIDGE all day long, so please do not leave anything lying around that may be tempting.

Activities: If you are involved with children at the BRIDGE, please pay special attention to their safety. Also please remember that you are a role model for them and conduct yourself accordingly.

Other Considerations: If you are volunteering or working at The BRIDGE, please do not wander around the apartment complex unless you are with someone who works at The BRIDGE. In the past, there have been gang and drug-related activities in this area of Modesto, so you should not assume that it is safe to simply wander around the area. Please do not come to The BRIDGE at night or on the weekends, unless you make prior arrangements with Carla Emig, Cammie Lear, or Ida Bowers.

CONFIDENTIALITY

Strict rules of confidentiality apply at The BRIDGE. When you gain information of a personal nature about anyone there, please keep that information confidential. If you do any writing or reporting in your classes concerning your work at The BRIDGE, please do not use personal names. Should you have any questions about what should remain confidential, please talk with Carla Emig, Cammie Lear, or Ida Bowers.

AGREEMENT

I have read the statment above and will observe the procedures outlined.

_____	_____	_____
Signature	Print Name	Date

BRIDGE SERVICE LEARNING AGREEMENT

Please print

STUDENT'S NAME _____ TELEPHONE _____

STUDENT'S ADDRESS _____

_____

FACULTY SUPERVISOR _____ TELEPHONE _____

COURSE *(number and title)* _____ UNITS _____

GENERAL PURPOSE OF PROJECT _____

SUMMARY OF SERVICE OBJECTIVES

PLEASE DESCRIBE THE SERVICE OBJECTIVE(S) YOU INTEND TO PURSUE IN THIS PROJECT, THE METHODS YOU WILL USE TO ACHIEVE YOUR OBJECTIVES, AND THE EVIDENCE YOU WILL PRESENT TO SHOW YOU HAVE ACHIEVED YOUR OBJECTIVES. ATTACH ADDITIONAL SHEET(S), IF NECESSARY.

SUMMARY OF LEARNING PLAN

PLEASE DESCRIBE YOUR LEARNING OBJECTIVES FOR THIS PROJECT, THE METHODS YOU WILL USE TO ACHIEVE YOUR LEARNING OBJECTIVES, AND THE EVIDENCE YOU WILL USE TO SHOW THAT YOU HAVE ACHIEVED THEM. SHOW HOW YOUR PROJECT REFLECTS THE GOALS OF THE COURSE FOR WHICH THIS EXPERIENCE IS A COMPONENT. ATTACH ADDITIONAL SHEETS, IF NECESSARY.

STUDENT: AS A STUDENT COMMITTED TO A SERVICE-LEARNING COMPONENT IN MY EDUCATION, I AGREE TO DEVOTE _____ HOURS PER WEEK FOR THE TIME PERIOD FROM _____ TO _____ IN THE FULFILLMENT OF THE SERVICE OBJECTIVES DESCRIBED HERE TO MEET THE ACADEMIC REQUIREMENTS OF THIS SERVICE-LEARNING EXPERIENCE. I WILL TURN IN A COPY OF ANY FINAL PROJECT REPORT I MAY WRITE TO THE STUDENT VOLUNTEER COORDINATOR. I WILL ALSO COMPLETE THE ONE-PAGE EVALUATION ATTACHED.

SIGNATURE NAME *(print)* DATE

BRIDGE SITE DIRECTOR/STUDENT VOLUNTEER COORDINATOR:
AS ON-SITE SUPERVISOR OF _____, I HEREBY AGREE TO GUIDE THIS STUDENT'S WORK (AS OUTLINED ABOVE), AND TO SUBMIT A FINAL EVALUATION OF HIS/HER ACHIEVEMENT.

CARLA EMIG

SIGNATURE DATE

FACULTY: I HAVE EXAMINED AND APPROVED _____'S LEARNING PLAN. UPON SATISFACTORY COMPLETION AND MY EVALUATION OF THIS AND OTHER CLASS REQUIREMENTS AS LISTED IN THE COURSE SYLLABUS, I WILL AWARD _____ CREDITS FOR THE CLASS: _____

SIGNATURE NAME *(print)* DATE

Original to BRIDGE, Pink to Student, Yellow to Faculty

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PROJECT IDEAS RELATED TO FIELDS OF STUDY[1]

Note: Some of the projects listed below will be most appropriate for upper division and graduate students. All student projects must be approved by both the supervising faculty member and the BRIDGE Site Coordinator.

Accounting

- Instruct Paradise Road residents in the management of personal finances.
- Organize grassroots efforts to encourage the business community to provide jobs for unemployed youth.
- Help organize fund-raising efforts for BRIDGE needs.
- Develop a system to help low-income people prepare tax returns.

Agriculture, Biology, Botany

- Establish an urban intensive community gardening project at the Paradise Apartments.
- Set up a program introducing neighborhood children to small animals.
- Assist neighborhood residents with non-contaminating pest control programs.
- Help neighborhood young people explore careers in science, medicine, and agriculture.

Anthropology

- Help neighborhood young people explore their "roots."
- Work with public organizations to establish displays that recognize the achievements and contributions of various ethnic groups to the area.
- Develop and publish a cultural journal that reports on unique aspects of the community.
- Develop ways to help children of various ethnic heritages understand their own background and ancestry.

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[1] Adapted from *Service Learning: A Guide for College Students*, National Center for Service Learning, ACTION, pp. 87-91.

Business

- Organize workshops and informal meetings where those already in business show others how to start a business.
- Help people with limited incomes to utilize sound financial planning practices.
- Use contacts in government, business, and other local organizations to obtain funding and donations for BRIDGE needs.

Child Development

- Assist with care of pre-school children while their parents attend ESL and acculturation classes.
- Observe similarities and differences in developmental progress of children at The BRIDGE and children at the college's child center.
- Observe interactions between young children and their parents or their brothers and sisters at The BRIDGE. Report on what you find.
- Assist with The BRIDGE's "Family Nurturing" training program.

Computer Science

- Teach beginning word processing and other computer skills to children and adults of the Paradise community.
- Identify effective computerized learning modules for teaching basic reading, writing, and mathematical skills--or develop some.
- Set up a computer program which will help BRIDGE staff keep effective records of volunteers and people served.
- Develop a community workshop on how to deal with computers: straightening out mistaken billings, removing names from mailing lists, etc.
- Help youth from families with low incomes to explore careers in computer sciences.

Criminal Justice

- Organize early-intervention gang prevention activities for youth.
- Assist in counselling of "substance abusers."

- Organize a "neighborhood watch" for the Paradise Road community.
- Conduct "Street Law Classes" to familiarize residents of the Paradise Road community with the legal system and with their rights.
- Organize a victim assistance program.
- Provide aids such as transportation, babysitting and emotional support to witnesses of crimes whose lives may be disrupted by the need to testify.
- Recruit neighborhood youth for police Explorer program.
- Recruit English-speaking Cambodian adults for "citizen ride" police program.

Drama

- Organize a children's drama club at The BRIDGE; help the children put on plays.
- Help BRIDGE neighborhood children dramatize traditional Cambodian folk tales; put on a program for parents.

Economics

- Encourage business and industries to open job positions to refugees.
- Work to encourage consideration of needs of low-income people in local/regional economic development plans.
- Produce materials to help low-income families institute sound financial planning practices.
- Help people find training so they can qualify for better jobs (e.g. workshops on language skills, job-seeking techniques, and job-related skills).
- Serve as a work referral agent for teenagers and others who need babysitters or gardeners to those teenagers who want work.

Education

- Arrange for retired persons to serve as learning resources for younger people.
- Tutor children with learning or second language difficulties.
- Assist in acculturation classes, presenting life skills training.
- Serve as "conversation partner" for ESL learners.
- Organize a support group for Cambodian young people.

- Serve as Research Assistant at The BRIDGE:
  - *Coordinate evaluation efforts under the direction of a professional evaluator.
  - *Collect and summarize student analyses of BRIDGE experience.

English

- Collect and record oral histories and folk tales of Cambodian refugees.
- Help the library increase its service to the Paradise Road neighborhood.
- Assist with grant proposal writing.
- Assist in adult literacy classes.
- Organize an after-school writing/poetry club for children and young people at The BRIDGE.
- Publish a collection of BRIDGE children's writings and art.
- Organize an afternoon story time and read to children at the BRIDGE.
- Organize a writing contest at The BRIDGE.
- Organize a pen-pal project, teaming Cambodian students with Cambodian refugee children in other cities of the U.S.

Fine Art

- Organize art activities for children and youth.
- Organize an art show for the neighborhood's young people, and get newspaper coverage for it.

Foreign Languages

- Teach basic conversational Spanish, French, or German to children after school at The BRIDGE.

Geography/Cartography

- Create a local map to locate sites of public assistance and general interest.
- Create overlays for city and county maps to show "ethnic islands," to help police and fire departments know when interpreters should accompany personnel responding to calls.

- Serve as Research Assistant at The BRIDGE:
  *Document changes taking place in the Paradise Road neighborhood.
  *Do a bibliographic search for the latest research and analysis concerning Southeast Asisn refugees. Photocopy the best for BRIDGE staff use.

History

- Document the history of Modesto's Cambodian population using oral history techniques.

Home Economics

- Study nutritional needs/habits of a low-income community.
- Organize workshops in food preparation and preservation.
- Teach basic cooking classes to adults and youth.
- Organize a workshop to familiarize community residents with American food products and their uses.
- Organize a program that would make surplus farm produce available to Paradise community residents.
- Organize workshops on home safety and cleanliness.

Music

- Document local or indigenous folk music of the Cambodian refugees or other groups in the Paradise Road area.
- Learn to play one or more traditional Southeast Asian musical instruments, and share your new skill with other students.
- Work to organize free music lessons for Paradise community children (or give lessons yourself).
- Raise funds to purchase instruments for children from families with limited incomes.
- Develop a BRIDGE children's choir, and give a concert.

Nursing

- Organize a "Health Faire" for community residents.
- Develop and present workshops for Paradise community residents on sound dietary habits for pregnant women, family nutrition, dental care, vision care, first aid and other health concerns.

- Assist outreach programs run by Stanislaus County Health.

Physical Education

- Organize an after-school sports program for Paradise Road children and youth.
- Work with local businesses to get donations of athletic shoes and equipment for children whose families cannot afford them.
- Document the rules of games children play in the Paradise Road neighborhood (new variations on hopscotch, cards, etc.), presenting these in a booklet.

Political Science

- Assist with portions of ESL/acculturation classes that deal with requirements for U.S. citizenship.
- Develop a program of tenant education through researching the housing code, and rights and responsibilities of tenants and landlords. Make the information available to tenant groups.
- Organize an election information workshop for residents who do not understand the issues or procedures of an upcoming election.
- Help organize and lead a Tenant Council.
- Help organize and lead a Youth Council.

Psychology

- Set up group support for teenagers caught between their non-English speaking parents and a culture alien to their parents.
- Assist with BRIDGE "Nurturing Training" program for families.
- Team student/mentors with BRIDGE children to provide adult attention, modelling how to meet new people, carry on conversations, and other friendship skills.

Public Administration, Sociology

- Clarify and facilitate complex public assistance procedures for Paradise community residents (assist with filling out forms.
  dealing with public agencies, etc.).
- Work with Stanislaus County Housing Administration to set up BRIDGE-type services for residents of Robertson Road public housing.

- Help BRIDGE staff comply with requirements of public agencies which fund certain BRIDGE programs.
- Help prospective college students from BRIDGE neighborhood obtain financial aid, getting them information on the variety of aid sources and assisting them with necessary procedures.
- Help students find after-school and summer jobs.
- Organize a job apprenticeship program for youth (especially school dropouts).

Sciences (all)

- Organize a 4-H after-school science club, using the program "Science Experiences for Informal Educational Settings."

Teacher Education

- Help organize a 4-H science club at The BRIDGE.
- Tutor a child after school.
- Use The BRIDGE as the setting for your Informal Instruction required activities.
- Assist with after school recreational activities at The BRIDGE.
- Serve as a "conversation partner" for ESL/acculturation classes.
- Organize an after-school story time and read to children at The BRIDGE.
- Develop lesson plans for classroom teachers on Southeast Asian and Hispanic holidays. Demonstrate and disseminate the lesson plans through PIME.
- Assist with a Boy/Girl Scout troop in the Paradise Road neighborhood.

Note Regarding Generic Projects

Many projects listed above may be appropriate for more than one discipline. Faculty and students are advised to look at projects suggested for fields besides their own.

OF TWO WORLDS: THE EXPERIENCE OF OUR SOUTHEAST ASIAN STUDENTS

We call them "resident foreign students." They live in both the traditional world of their parents and the world of contemporary American culture.

Come to a two-part **brown bag lunch program** for faculty, staff and administrators who have direct contact with students. Teacher candidates, other pre-professional students and all others interested in this subject are welcome.

Monday, September 30 12 Noon South Dining Hall
"Of Two Worlds: Cambodians and Lao Hmong In the Valley"

Dr. Ida Bowers, specialist in Southeast Asia
Former consultant to the Indonesian government and
Co-Founder of THE BRIDGE

Friday, October 4, 12 Noon South Dining Hall
"From Refugee Camp to the White House"
The Honorable Sichan Siv
Deputy Assistant to the President for Public Liaison

Mr. Siv will tell his own remarkable story as an illustration of the experiences and aspirations of many refugees. He will answer questions on current U.S. policy on refugee resettlement and other concerns. (See attached)

Beverages Provided.

Presented by the Institute for International Studies
The Center for Southeast Asian Studies
The Fund for the Improvement of Post-Secondary Education

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Turlock 10-4-91 A

Gene Lieb/Journal photographer

Sichan Siv talks to children this morning who live in The Bridge apartment complex in Modesto.

Bush aide visits The Bridge

By MARK PRADO
Journal Staff Writer

MODESTO — A member of President Bush's administration got a first-hand look at a program that Cal State-Stanislaus helped initiate to assist Southeast Asian refugees.

Sichan Siv, the president's deputy assistant for public liaison, visited with organizers of The Bridge project and a small contingent of area school and city officials this morning at the Paradise Apartments in southwest Modesto.

"The things you are doing here to help the refugee community is what America is all about," Siv said inside an apartment at the complex that has been transformed into The Bridge's headquarters.

"You can't truly be successful until you help others," he said.

The apartments house a large number of Southeast Asian refugees.

Siv was once a refugee, escaping his native Cambodia and the brutal Khmer Rouge regime.

The United States is the best place for any refugee to be, he said.

"I went to a conference recently and I was the only refugee that represented a country. That tells you what kind of country America is," said Siv, the first Asian-American appointed to Bush's administration.

While some have accused Bush of not doing enough to assist refugees, Siv said

Please see Bridge, page A10

Bridge

Continued from page A1

the president is committed to lending assistance.

"We take in more refugees than any other country in the world and we have provided more funds," he said.

Southeast Asian values have helped many refugees adapt easily to the United States, Siv said.

"There was a Hmong man who graduated from West Point, one of the most respected military academies in the world. This really is an indication of how strong the desire for success and moral values are in the culture," Siv said.

But refugees also can have a tough time understanding American culture.

"In Cambodia the police are people who are feared. People hide behind curtains so they won't be seen.

"I know of one refugee who was pulled over by a policeman here and immediately the man knelt to the ground as though he was ready to be executed. He didn't realize all the officer wanted to do was see his driver's license," Siv said.

It is misunderstandings like that which The Bridge tries to eliminate.

In recent years a large number of Southeast Asians have settled in the Modesto area. There was a fear that the community was becoming isolated because of language barriers. That fear prompted The Bridge project.

CSS Geography Professor Ida Bowers came up with the idea along with anthropologist Cammie Lear, who teaches at Modesto Junior College.

The project is designed to provide a comfortable, friendly, non-threatening environment for refugees and immigrants to share cultures and solve problems.

"We not only see refugees, but also members of Hispanic, black and white communities," said Linda Bunney-Sarhad, CSS' director of international students, who assists with The Bridge.

"We provide a number of services that range from teaching of English to filling out forms. It has been very successful," she said.

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CAMBODIAN COMMUNITY MODESTO CALIFORNIA

Tax-exempt and Non-profit Organization

620 PARADISE RD. # F 102
MODESTO, CA 95351

សហគមន៍ខ្មែរក្រុងម៉ូដេសតូ រដ្ឋកាลิฟอร์นิญา

CAMBODIAN
COMMUNITY OF MODESTO

October 7, 1991

Ms. Linda Bonnie-Sahad
California State University, Stanislaus
801 W. Monte Vista Ave.
Turlock, Ca 95380

Dear Linda;

On Behalf of the Cambodian Community of Modesto, I would like to thank you for giving me the opportunity to meet Mr. Sichan Siv on his visit to the Modesto/Turlock area on 10/4/91.

It was an unforgetable event for me to be with the greatest cambodian in the nation, United States of America. I learned that he found it very pleasure to be with us, especially with the children at the Bridge.

Everything you have done to help us is very highly appreciated. Also please extend my appreciation to Dr. Moore for his support. God bless you and bless our nation, United States of America.

Very sincerely ,

Peter S. Pen

Peter S. Pen, President
Cambodian Community of Modesto

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WELCOME TO THE BRIDGE!

We're glad you've decided to join us---we hope that you enjoy the experience. This small packet of materials is designed to help provide some background and basic perspectives which guide our work at the BRIDGE.

The BRIDGE Project is an informal cooperative project between California State University, Stanislaus, Modesto Junior College, and the various agencies on the Asian Advisory Committee. Our goal is to build an informal, friendly community center atmosphere in which to offer friendship and help with acculturation and other needs for the large numbers of Cambodians and others who live in the vicinity of 620 Paradise Road. Our funding is all "soft money" meaning educational grants from the Federal government and other sources, contracts from local government, and various donations of time and materials from people in the community.

The BRIDGE has a very small staff. Carla Emig is the Site Coordinator, Cammie Lear and Ida Bowers are Co-Directors, Tun Van Long is the BRIDGE Cambodian translator and cultural advisory, Fernando Cabral is his Hispanic counterpart, Buoy Seng and Muth Sum are BRIDGE assistants; at Cal State Stanislaus, Raydelle Kistler, secretary for Anthropology/Geography is our clerical helper and liaison with offices at the University.

The following are a few guidelines which we hope will help; if at any time you have any questions, problems or concerns, please contact Carla, Cammie or Ida right away:

> Stay relaxed and calm. Remember that our first goal is to offer friendship; if activities or projects don't happen quite the way you had planned, maybe something better will happen instead. Sometimes there are other needs, concerns, questions, or discussions which the people you are trying to help find more important than what you had planned. Keep your sense of humor; project a sense of friendship and calm.
>
> If you are working with children, be kind and firm. Kindness towards others, honesty, and decent behavior are expected at the BRIDGE.
>
> Except with very young children, touching is not common between boys and girls, or men and women. When meeting someone from the

opposite sex, wait to see if they offer their hand. If they do, then a handshake is fine. Otherwise, avoid touching across sexes until you have worked with people there long enough to have developed a sense of when it might be appropriate.

Never put your feet up on a desk or table, never point the soles of your feet towards anyone--it is a serious insult.

Try to avoid prolonged eye contact; it may be interpreted as anger or challenge.

Try to avoid touching anyone, especially children, on top of the head.

Try always to be respectful of others' beliefs and customs; you may not agree, but they are entitled to their beliefs.

If you visit the Buddhist temple (the large house in the same compound with BRIDGE II), always take off your shoes before you enter and be very respectful to the monks and the temple officials. They are very kind and will be most helpful if they can.

Remember that the children in the area will learn from watching you. One of our most immediate goals is to get children and adults to use the crosswalks since Paradise Road traffic is pretty dangerous; please remember to use the crosswalks.

This is not the safest area in Modesto, so be alert. Perhaps the best place to park your car is inside the fence at BRIDGE II (649 Paradise Road), along the street, or in the market parking lot across the road from BRIDGE I. Parking in the lots at the apartment complex is for residents only---other cars are towed away.

There is more information on the following pages. We hope it is helpful. Remember, if you have any concerns or questions, contact Cammie, Carla or Ida right away. Thanks for joining us!

A Southeast Asian View Of Cultural Differences

How Southeast Asians perceive themselves and Americans

We live in time.	You live in space.
We are always at rest.	You are always on the move.
We are passive.	You are aggressive.
We like to contemplate.	You like to act.
We accept the world as it is.	You try to change it according to your blueprint.
We live in peace with nature.	You try to impose your will on her.
Religion is our first love.	Technology is your passion.
We delight to think about the meaning of life.	You delight in physics.
We believe in freedom of silence.	You believe in freedom of speech.
We lapse into meditation.	You strive for articulation.
We marry first, then love.	You love first, then marry.
Our marriage is the beginning of a love affair.	Your marriage is the happy end of a romance.
It is an indissoluble bond.	It is a contract.
Our love is mute.	Your love is vocal.
We try to conceal it from the world.	You delight in showing it to others.
Self-denial is a secret to our survival.	Self-assertiveness is the key to your success.
We are taught from the cradle to want less and less.	You are urged every day to want more and more.
We glorify austerity and renunciation.	You emphasize gracious living and enjoyment.
Poverty is to us a badge of spiritual elevation.	It is to you a sign of degradation.
In the sunset years of life, we renounce the world and prepare for the hereafter.	You retire to enjoy the fruits of your labor.

By DR. MAI VAN TRANG
Indochinese Materials Center

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Three Countries – Three Cultures

The Be

CAMBODIA (now called Kampuchea)

Ethnicity of refugees: 90 percent Khmer, also Cham and Chinese
Religion: Theravada Buddhism, animism, atheism
Major holidays: New Year — April 14 to 16
Harvest festival — September
Geography: Area: 69,000 square miles, about the size of Missouri
Population: 6,676,000 (1988 estimate). Ethnic groups: Khmer, 93 percent; Vietnamese, 4 percent; Chinese, 3 percent
Languages: Khmer (official), French
Capital: Phnom Penh
Chief products: Agriculture: rice, soybeans, cattle, rubber. Manufacturing and processing: cement, paper, plywood, processed rice and fish, textiles
Health: Life expectancy at birth: 44, male; 46.9, female
Education: Literacy: 48 percent. Percentage of population, ages 5 to 19, in school: 40 percent. Little information since Khmer Rouge take-over in 1975
Common surnames: Chak, Chep, Samroul, San, Sok, Som, Vuthy
Husband and wife share surname: No
Total refugees coming to U.S.: 143,597 (as of Oct. 1, 1988)
Concentrations in California: Long Beach, San Joaquin and Stanislaus counties
Came to U.S.: Most after 1979

LAOS

Ethnicity of refugees: Laotian (Urban and rural lowlands), Mien, Hmong (rural highlands)
Major religions: Buddhism, animism
Major holidays: Hmong new year — December
Laotian New Year — mid-April
Most holidays center around Buddhist festivals and holidays
Rocket festival (for rain) — May
Boat racing festival — October-November
Geography: Area: 91,431 square miles, about the size of Indiana
Population: 3,850,000 (1988 estimate). Ethnic groups: Lao, Hmong, Tai, Kha
Languages: Lao
Capital: Vientiane
Chief products: Rice, benzoin, cardamom, cattle, cinchona, citrus fruits, coffee, corn, cotton, leather goods, pottery, silk, silverwork, tea, teak, tin, tobacco. Opium grown and sold, although illegal
Health: Similar to other Southeast Asians
Education: Almost one half of population 15 years and older can read and write
Common last names (Lao): usually 3 to 5 syllables
Common last names (Hmong): Chang, Fang, Hang, Khang, Lee, Lor, Ly, Moua, Thao, Xiong, Vang, Vue, Yang
Total refugees coming to U.S.: 192,098 (as of Oct. 1, 1988)
Husband and wife share surname: Yes except for Hmong
Concentrations in California: Fresno, Merced, Riverside, San Bernardino and Orange counties
Came to U.S.: Peak years in 1980 and 1981

VIETNAM

Ethnicity: Vietnamese, Chinese Vietnamese
Religions: Buddhism, Confucian, Taoist, Roman Catholic, animism, Moslem and Protestant
Major Holidays: Several-day celebration falling between mid-January to mid-February.
Geography: Area: 127,207 square miles, about the size of New Mexico
Population: 62,996,000 (1988 estimate). Ethnic groups: Vietnamese, 84 percent; Chinese, 2 percent. Others include Hmong, Thai and Khmer
Languages: Vietnamese (official), French, English, Chinese and Russian
Capital: Hanoi
Chief products: Rice, rubber, fruits and vegetables, corn, manioc, sugarcane, fish
Industries: food processing, textiles, mining, cement, glass, tires
Health: Life expectancy at birth: 52 years
Education: Literacy, 78 percent. Percentage of population, ages 5 to 19, in school: 63 percent
Common last names (Vietnamese): Cao, Cinh, Hoang, Le, Luu, Ly, Ngo, Nguyen, Phan, Pho, Tran
Common last names (Chinese Vietnamese): Chan, Chau, Ha, Lau, Lee, Lieng, Ly, Ong, Pho, Tang, Vuong
Total refugees coming to U.S.: 547,205 (as of Oct. 1, 1988)
Concentrations in California: Orange County, San Jose, Los Angeles, San Diego, San Francisco-Alameda
Came to U.S.: Vietnamese came 1975 and later. Chinese Vietnamese came 1978

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A CAMBODIAN CHRONOLOGY

Key events beginning with the coup in 1970:

March 18, 1970 — A coup by Gen. Lon Nol ousts Prince Norodom Sihanouk, who had ruled since 1941, and Cambodia becomes a major front of the Vietnam war.
April 17, 1975 — The communist Khmer Rouge, led by Pol Pot, gain power and try to create a primitive agrarian society, killing hundreds of thousands.
Dec. 25, 1978 — Vietnam invades Cambodia to stop Khmer Rouge border attacks that began in 1977. Khmer Rouge forces are driven to the Thai border area.
Jan. 10, 1979 — Vietnam installs the government of President Heng Samrin in Phnom Penh.
Feb. 1979 — China conducts a border war against Vietnam to punish it for the invasion.
June 22, 1982 — The Khmer Rouge and guerrilla groups led by Sihanouk and former Premier Son Sann form a resistance coalition.
Aug. 16, 1985 — Vietnam announces it will withdraw all its troops by 1990 with or without a political settlement.
July 29, 1987 — Indonesia, representing the Southeast Asian nations, and Vietnam sign agreement calling for talks.
July 29, 1987 — Sihanouk holds peace talks in France with the Vietnam-sponsored government.
May-June, 1988 — Vietnam says it will withdraw 50,000 soldiers — half its force in Cambodia — by the end of the year. Running of the civil war turned over to Phnom Penh.
July 25-28, 1988 — Vietnam meets the Cambodian resistance for the first time in peace talks at Bogor, Indonesia. A consensus emerges that Vietnamese withdrawal must be linked to preventing a return to power by the Khmer Rouge.
Dec. 19, 1988 — China's Premier Li Peng says China will decrease aid to the resistance as Vietnam withdraws and halt aid when troops leave.
Feb. 1-4, 1989 — Foreign Minister Eduard Shevardnadze makes the highest-level Soviet visit to China in 30 years and broad agreement is reached on Cambodia. May 15-18 for the first summit since the 1950s.
Feb., 1989 — The latest resistance peace plan calls for U.N. force to supervise Vietnam's withdrawal and prevent a Khmer Rouge return and a coalition government.
Feb. 19-21, 1989 — The second session of talks in Indonesia ends with no progress. Resistance forces accuse Vietnam and its Cambodian ally of blocking peace.
Mar. 8, 1989 — Vietnam announces it will unilaterally withdraw all forces by Sept. 30.

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GLOSSARY

- **Angkor** — Huge, ruined city that was the capital of the Khmer empire.
- **Angkor Wat** — Intricately sculptured temple designed as a symbolic abode of the gods and mausoleum for king's ashes.
- **Buddhism** — Great missionary religion that developed from the teaching of the Buddha and which spread from India into Asia, China and Japan. Most Cambodians are Theravada Buddhists.
- **Cambodia** — Southeast Asian country bordered by Thailand, Laos and Vietnam. Part of the Union of Indochina until 1953, it now struggles to maintain its independence in the face of a war that spills across its borders from Vietnam.
- **FUNCINPEC** — Known by its French acronym, the "Sihanoukists," it is Prince Sihanouk's group of supporters, pulled together to resist the Vietnamese occupation of Cambodia.
- **Hmong** — The mountain people from the highlands of Laos.
- **Kampuchea** — Cambodia's formal name is the People's Republic of Kampuchea under present regime. The United Nations retains the standard Western form of the name, Cambodia, as the designation for the country and its people.
- **Khmer** — Racial designation and official language of Kampucheans/Cambodians.
- **Khmer People's National Liberation Front** — One of the three groups currently contending for power in Cambodia.
- **Khmer Rouge** — "Red" Khmer, Cambodian communists who defeated the leaders of the republic and gained control of the country in 1975. Four years later, they were overthrown by Vietnamese and other communists.
- **Laeung Sak Day** — Third day of Cambodian New Year. People used to gather at temple to wash the statues of Buddha and to bathe their parents and grandparents. People of higher ranks went to the Royal Palace to pay respects to the king.
- **Lon Nol** — Former leader who abolished monarchy and proclaimed Kampuchea a republic in 1970.
- **Phnom Penh** — Capital city of Cambodia.
- **Pol Pot** — Leader of the Khmer Rouge.
- **Refugees** — People outside their native countries who are unable to return because they fear persecution.
- **Sangkran Day** — First day of the Cambodian New Year. Traditionally, candles and incense are lit, and families go to altars to make wishes.
- **Sihanouk, Norodom** — Crowned king in 1941, he gave up throne in 1955, then became prince, prime minister and, currently, head of the anti-government coalition, the National United Front for an Independent, Peaceful and Cooperative Cambodia, or FUNCINPEC.
- **Vannabed Day** — Second day of Cambodian New Year. People used to build small sand mounds inside the pagoda and pray for prosperity and happiness as numerous as the sand particles.
- **Wat** — Buddhist temple or monastery.

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INDOCHINESE NAMING SYSTEMS - In General

Naming systems vary by ethnic group and can be very different from the Western system. The surname is often placed first, and may be a clan name (Hmong, Mien) or dynasty name (Vietnamese) rather than a family name.

Among most groups except the Lao, the woman does not change her family (clan/dynasty) name at marriage. Among some groups, an individual may take additional names at certain points of the life cycle.

Now many refugees are changing their names to conform to American practice. Because of this and the wide ethnic variation in name systems, it is best to ask the client what he or she wants to be called. To initiate contact it is appropriate to address adults by title (Mrs., Mr., Dr.) plus first name. (Mueke, 1983)

In the written examples which follow, the numbers indicate the usual placement of given, middle, and surnames.

1 = Given Name
2 = Middle Name
3 = Surname (Last name)

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LAO NAMES

Names of the ethnic Lao are usually multi-syllabic: Hanesana, Koulavongsa, Mahavanh, Sysavath, etc.

Lao names are written in the order Americans are familiar with . . . first name followed by family name.

Written example: Thongsouk Vongkhamkaew
1 3

The given name quite often falls into two parts, a common prefix followed by any of a number of common suffixes (Khamsy, Khamsay, Khamphanh, Tohgphanh, Thongphoun). Close friends may skip the prefix and simply call each other by Sy, Say, Phanh, etc., but formally they retain the first syllable.

Three common prefixes are Thong (*Tawny*), Boun (*Bwone*), and Kham- (pronounced "Khahm," where the Kh- sounds something like the initial letter of the Jewish word Hanukkah).

Below are some more common suffixes of first, or given, names with an approximation of the pronunciation:

-sy	(see)	-pheng	(pang)	-bang	(bahng)
-say	(sih)	-phone	(pawn)	-bone	(bawn)
-sone	(sawn)	-phanh	(pahn)	-my	(mee)
-souk	(sook)	-phoun	(poon)	-ma	(ma)
-dang	(dang)	-phouang	(pwung)	-manh	(mahn)

Laotians do not usually have a middle name. Family names are quite varied. Although Lao names are long, they are *fairly* easy to pronounce. The following are some examples to aid you in pronunciation:

Baravong (Bah-rah-vawng)
Soukbandith (Sook-bahn-dith)
Vongkhamkeaw (Vawng-kham-keo)
Vongsawat (Vawng-sa-waht)

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In the Laotian culture, naming the child requires a ceremony which takes place in the parents' home in the presence of relatives. The parents will often ask a bonze (Buddhist Monk) with some knowledge of astrology to select a name for the baby. A feast follows the naming ceremony.

Most Lao names have a meaning, usually a positive one. For example: Souksomboun means "health and happiness."

Lao husband and wife use the same surname. However, titles (Mr., Mrs.) are usually used only with the first name. Last names are used only in writing, not in speaking.

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HMONG NAMES

Judith G. Bling

Names can be a source of confusion for people working with the Hmong. The Hmong traditionally do not have last names (surnames) as do Americans and some of the other refugee groups (i.e., the Vietnamese). However, as we well know, forms are an integral part of the western world and immigration forms, like every form we have ever filled out, have spaces for last name, first name, and so on. Thus, the first step toward refugee status was to acquire a last name in order to fill in the blanks and get out of the camps.

Most of the time, the clan name was converted into a last name. At the present time in the United States, only eighteen of the twenty-three known clan names are being used. This was decided upon during a biannual meeting of clan leaders with General Vang Pao. Thus, there are very few "last" names among the Hmong refugees here. Variations occur in the spelling, mainly because the Hmong pronunciation of a written name differs from the American. Although we use the same alphabet, the individual letters often stand for a tone rather than a sound. For example, the clan name "Lor" is pronounced "Lo" with only a whisper of an "r" on the end. Thus, we have Hmong belonging to the clan "Lor" with a last name of "Lo." The eighteen clan names are as follows:

Hmong Spelling	Americanized Spelling	Americanized Pronunciation
Tsab	Cha	tchaw (clip the "w")
Tshib	Cheng	tcheng (e as in head)
Tswb	Chue	tchew (clip the "w")
Faj	Fang	fang (a as in father)
Ham	Hang	hung (with a trace of an "a")
Hawj	Her, Heu	her (soft, almost non-existent "r")
Khab	Khang	khaw
Koo	Kong	ghong (ong as in song)
Kwm	Kue	ghoo (oo as in boot)
Lis	Lee, Le, Li, Ly	lee
Lauj	Lor, Lo	lor (swallow the "r")
Muas	Moua	moowa
Phab	Phang	phhang ("ph" is NOT an "f", "a" as in father)

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Hmong Spelling	Americanized Spelling	Americanized Pronunciation
Thoj	Thao	Thha(o) (just start to say the "o")
Vaj	Vang	vawng (rhymes with song)
Vwj	Vue, Ver	vuer (swallow the "r")
Xyooj	Xiong, Shoong	shee-ong
Yaj	Yang, Yung	yung (with a trace of an "a")

The five other clans have been assimilated into larger ones. These were the following (Hmong spelling/English spelling):

Cai/Chai
Tshib/Chee
Plua/Plua
Taj/Tang
Yob Tshaub/Yao Jua

At birth, a Hmong child is given a name (often single-syllable) like "Yee," "Chou," "Mee," or "Fu." This name functions as our first names do. There is no special significance given to the names; the parents simply choose a name they like. They are more likely than others to give their children who are born here American names.

Keep in mind that a name may be changed under some circumstances. A sickly child may be desired by the spirits because the name is alluring and the child handsome. In that case the name might be changed to something unpleasant (such as "ugly elephant") in order to fool the spirits.

Occasionally a child will be called by his name preceded by a diminutive . . . "Tou" for a boy, and "My" for a girl. Thus, a girl might grow up being called "My Dia," or a boy "Tou Pao."

To make it even more confusing, some of the Hmong clan/last names are also used as first names or as middle names! For example, Vang Ziong and Xiong Vang are two different people. Yang Lor and Lor Yang can be two different people. Chong Moua Yang and Mai Lor Moua are two examples of clan names being used as a middle name. Add to that the fact that some Hmong will give their last name first, while others say last name last . . . need I say more?!

To summarize, a Hmong name consists of a given name, with possibly a diminutive or an honorary title preceding. In Hmong society, he would not have a name which functions as a family name, other than the particular clan name. In most cases, the clan name has been used as the "last" name on official forms and documents in the U.S.

Generally speaking, a Hmong husband and wife do <u>not</u> use the same last name. The woman continues to use her own clan name as her last name. The children <u>do</u> use the father's last name.

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MIEN

The Mien naming system distinguishes between male and female. According to his position in the family—from oldest to youngest—a boy is given a Chinese number and his father's name. (For example, Sarn Ching means the third son of Mr. Ching.) Later, when he grows up, he receives his "generation" name, which he shares with all his brothers and paternal male cousins. With this name he is also given his individual or official name, which later becomes his children's family name. Boys also receive "spirit names" because they feature in the family worship and ancestor ritual. The spirit name is only used for ritual ceremonies and is the name by which the boy will be called when he joins his ancestors in the spirit world.

Girls are given a Mien number, indicating their position in relation to other daughters, and their father's individual name. For example, a girl is called Fay Ching because she is the fourth daughter of Mr. Ching. Other than an honorific title given to her when she joins her ancestors in the spirit world, a girl does not receive another name.

Written example: saeteun MuiChua
3 1

saePhan Gway Ching
3 2 1

The Thai, Lao and American naming pattern provides that the given name comes first, followed by the surname. For registration purposes, Thai and Lao officials often transpose Mien names to fit the pattern used in countries of resettlement. In doing this, the Thai word "sae," indicating Mien clan names, became listed as part of the official Mien name. Unfortunately, it is not possible to have it removed from their recorded names in the United States.

Therefore, Mien living in the U.S. will probably have a surname which begins with "Sae." Since there were only ten clans, Mien people share the following "last" names:

1. Saechan	6. Saephan
2. Saechao	7. Saetau
3. Saelau	8. Saetang
4. Saelee	9. Saetern
5. Saelui	10. Saezulai

Generally speaking, Mien husband and wife do not use the same last name.

A Mien may or may not use a middle name.

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VIETNAMESE NAMES

There are only about 300 lineage (surnames) used by Vietnamese. Nguyen is the most common, used by about 50% of the population. Other common names are Cao, Dinh, Hoang, Le, Luu, Ly, Ngo, Phan, Pho, Tran. The first name may represent the child's rank among siblings, (i.e. Ba means "third born") or it may suggest a desirable attribute, as in Nguyen Van Mank (Mank means "the Brave").

Written example: Nguyen thi Canh
3 2 1

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A Vietnamese is addressed and referred to by his or her personal name. For example, Nguyen Van Hai would be called Mr. Hai (Hai is the given name). A Vietnamese woman keeps her maiden name, although she would be referred to by her husband's given name. Thus, the wife of Nguyen Van Hai would be referred to as Mrs. Hai. For formal records, generally speaking, Vietnamese husband and wife do not use the same last name.

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CAMBODIAN NAMES

Some common surnames:

Chak, Chep, Samroul, San, Sok, Soa, Vuthy

Written example: Sovann Loeung
3 1

Before the French took control of Cambodia, every Cambodian had only a given name. The system of surname-given name was arbitrarily imposed by the French. For the most part, individuals took as their last name the first name of Father or Grandfather to satisfy French officials. Generally speaking, Cambodian husband and wife do not use the same last name.

Cambodians usually only have/use a first and last name, not a middle one. It should be noted that although some Cambodians have three names, two are first names. For example: Sok Sam Bo. Sok is the surname and Sam Bo is the given name.

Cambodian couples name their babies shortly after birth in a process shared by mother and father. The father selects several names, and the mother chooses one from this list. Occasionally, the parents may have a horoscope cast to help them select a name, since the astrological sign under which the child is born is considered to be of great importance. Because of the importance of their name, many Cambodian people prefer to be addressed by their given names.

If the baby becomes ill, the parents may change its name to confuse the spirits.

Generally speaking, Cambodian husband and wife do not use the same last name.

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CHINESE NAMES

Some common surnames:

Chan, Chau, Ha, Lau, Lee, Lieng, Ly, Ong, Pho, Tang, Vuong

Written example: Wang Din Wah
3 2 1

Generally speaking, Chinese husband and wife do not use the same last name.

Chinese people usually have/use a first, last, and middle name.

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CAMBODIA

THE FAMILY

GENERAL CONCEPT.

The family is the basic social unit of Cambodian society. Rural communities often develop out of clusters of households with close relationship. The rural family is also the basic unit of production and consumption and generally acts, and is treated, as a unit for labor exchange or contribution to the community. A typical Khmer family consists of a married couple and their unmarried children, often parents and grandparents also live in the family. It is rather normal to see three or four generations living together in one home.

Within the family, the wife deals with all household matters. The husband deals with the outside world. The elderly parents are supported by married or unmarried children until they pass away. Relationships between parents and children are precisely defined by traditions and law. Based on Buddhist precepts, tradition places great emphasis on respect for those of senior age or generation. Deriving from tradition, law affirms the mutual obligations of parents and children for maintenance and support. The legal aspect of these relationships is included in the Cambodian Civil Code covering marriage, divorce, rights of wives, plurality of wives, adoption, guardianship, parental authority, inheritance, etcetera.

Strengthened by religious precept, long tradition and national law, the Cambodian family is a relatively conservative and stable institution. Ties between parents and children are the strongest and most durable of all social connections.

Due to financial reasons, it is not always possible for a newly married couple to establish immediately their own separate residence. In such cases, the couple lives temporarily with parents of either husband or wife. Normally, a married child remains in the household to care for older parents, and the house will belong to the young couple when the parents pass away.

Having no children is a misfortune to the Cambodians, and a large family is considered a good thing. The birth of a baby, boy or girl, is always a happy event. Children may be legally adopted or informally adopted for some periods of time. In practice, informally adopted children usually have the same rights and duties as natural children. However, in cases of controversy over inheritance their legal position is weaker. Children trace descent equally through the father's and mother's lines. Usually, there is no difference in the relationship with relatives on either side of the family. Ties between generations or between related households are loose and informal. A couple is expected to give material or financial aid to needy parents and to brothers or sisters of either spouse. More remote relatives are also aided but to a lesser extent. Sons and daughters may inherit equally from their parents. However, parents

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may decide to give a larger share to the off-spring who has taken special care of them. The parents' will on dividing of property can be a written or an oral one. A wife may continue to own her inherited property and may use it as she sees fit.

Upon marriage, a woman takes her husband's first and last names. She may still be called by her own first name (example husband's name: Keo Sam Kol, wife's maiden name: Meas Rumduol ⇒ wife's married name: Mrs. Keo Sam Kol. Official documents would list her as Mrs. Keo Sam Kol born Meas Rumduol. Informally, she would mostly be called Mrs. Sam Kol but also may be called Mrs. Rumduol). Please note also that names are written in this order: last name, first part of first name then second part of first name. The middle part of the whole name cannot be treated as middle name as in the western style.

ROLES OF HUSBAND AND WIFE.

The husband is responsible for housing and feeding all members of the family. In rural families, he does the principal work of preparing the soil, seeding, cultivating and harvesting the crops. In urban areas, a different pattern prevails but the major responsibility of family support is still borne by the husband.

The wife plays a key role within the family in many respects since the prosperity, well-being, and reputation of the household depend a lot on her. She is responsible for the training of children, especially the female ones whose good conduct will bring prestige to the family. She is most often the budget keeper of the household.

Relatives by marriage are generally regarded as close as blood relatives. There is much visiting back and forth among kinsfolks. In case of need, money is borrowed, generally without interest, from a relative rather than a non-relative.

Relationships within the greater family are regarded as the ideal model for all friendly social relations.

CHILDBIRTH AND CHILDREN'S EDUCATION.

In rural areas, an expectant mother prefers to have a midwife deliver the baby at home. She stays home for at least seven days after delivery. Babies are treated with affection by everyone and spend most hours sitting on one's lap or straddling one's hip. Children in the country side are breast-fed up to two years of age or even more. Until age three or four, the child receives much attention while only few demands are made on him. Afterward, the child receives less attention and has to feed and bath himself. At five, he begins associating more with other children. A girl of this age may be given more responsibility in caring for younger siblings, light house-work or even some cooking. At six or seven, children of both sexes go to school. Parents place high value on their children's receiving some education. Very low rates of absenteeism may be attributed to this. Most children's games stress skill rather than intelligence and very few games involve competing teams.

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After the infant stage, the child is expected to conform to norms of politeness and obedience. The father takes up his authoritarian role vis-a-vis the children. A girl of ten can perform most household duties such as cooking a meal, sewing, washing clothes, and caring for younger ones. A boy of this age learns how to tend draft animals and knows the basic techniques of agriculture. Brothers and sisters never touch or kiss each other. Children are not free to do what they want. Girls are under stricter supervision, and sex segregation is the common social rule. A girl, after reaching the age of puberty, must observe a period of one month's seclusion called "the shadow month" sometime before her marriage. During this period she is to stay inside the home at all time and eats a vegetarian diet.

The relationships among siblings are based on age. Children are taught to use the respectful forms of language by referring to their older brothers and sisters as "big brother" and "big sister". The reputation of a family depends to a great extent upon the behavior of children in and outside their family.

Around the age of ten, a boy may take up his monkhood and stay in the pagoda for some time to "wash out" his sins and to show obedience to his parents. During his service time as novice monk, he learns the holy scripture written in Pali and the good code of conduct according to Buddhist teaching.

Khmer children most often play with those of their own age and sex but mixed groups sometimes play together. However, sex segregation in adolescence is the rule. In rural areas, adolescent girls do not go anywhere unless escorted by an adult or a child. Virginity of brides is highly valued and premarital sex deeply deplored. Sex before marriage is a great shame for the girl and her family. By whatever means necessary parents prevent children to gain knowledge about sex for they feel that such knowledge would lead to desire and trouble.

Most men marry between the age of nineteen and twenty four; and most girls marry between sixteen and twenty two. Although young people in the same community see each other occasionally and have chances to become acquainted, there exits no such thing as "dating". Youngsters, most often, have little choice in the selection of their marriage partner. It remains a general rule, especially in the rural areas, that parents select a spouse for their son and daughter as they believe that this is within their domain of responsibility. On the contrary, parents and children in urban families tend to accept more and more present practices of western societies.

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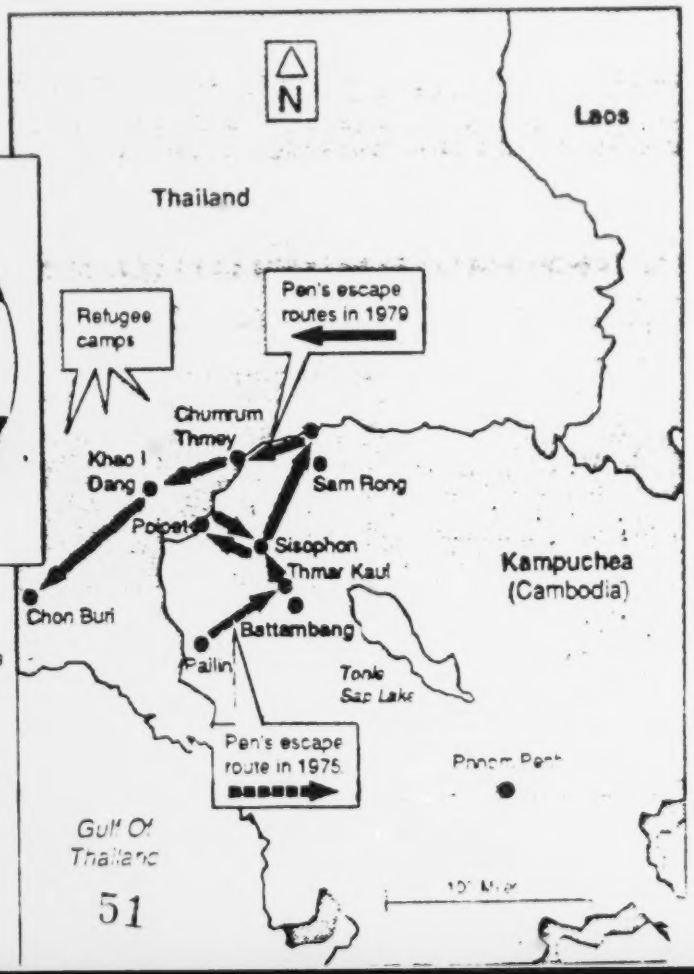
PEOPLE IN PASSAGE

Family's perilous journey to freedom ends in Modesto

By CHERI MATTHEWS
Bee staff writer

In 1980, Pen Sareth stepped off the plane in San Francisco carrying only a five-liter jug of water and a tin rice pot. His wife, holding her only surviving child — six had died in Cambodia and Thailand — stood limply next to him

The Odyssey Of Peter Pen



In 1975, the Khmer Rouge sent Pen to a concentration camp near Pailin. He later escaped to Thmar Kaul, where he worked in nearby villages for three years. In 1979, he escaped first to Poipet but was stopped by the Khmer Rouge. He returned to Sisophon, then fled to a spot north of Sam Rong and on to Chumrum Thmey. He lived in refugee camps until 1980, when he traveled to a processing camp in the Philippines and, finally, to America — Santa Ana, to Texas, to Modesto.

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Refugee family's odyssey to freedom ends in Modesto

Onlookers, seeing only the wretched poverty of a refugee family, could not hear the rhythm of a John Sousa march beating in their hearts.

"I was always thinking about America when I was growing up," says Pen. "It is the best. It is most free. Even if other countries want me, I say no. I wait for America."

Pen Sareth started by changing his name to Peter Pen. He didn't know quite how American his name would sound until years later, when someone told him about Walt Disney.

He started taking basic English classes at age 28 and decided he wouldn't quit until he had his Ph.D., however long it took.

Pen's tale is the classic story of a New World immigrant who understands the value of freedom.

He sits down with his 4-year-old son, Kevin, who colors with stubby crayons, mimicking his siblings. Katal, 11, and Catherine, 7, dutifully do their homework on the living room floor in their rented house off Paradise Road.

Pen asks them a question, in Cambodian, that he could never have asked in Communist Kampuchea. What do you want to be when you get big?

"I want to be a teacher or a — you know, beauty shop," giggles Catherine, holding a Cabbage Patch doll named Kelly.

"A mechanic," says Katal.

"A police officer," says Kevin.

It's a question they answer often for their father.

Responding to them, this time in perfect English, Pen says, "In order to do all of those, you have to go to school. You have to work hard. In America, with education, you can find all that."

•••

The immigrant waves of the 19th century — the European, Russian, Jewish and Irish immigrants who left behind their lives in Zagreb, Minsk, Berlin and Belfast — have been replaced in the latter half of the 20th century with the raw determination of refugees like Peter Pen.

Vietnamese, ethnic Chinese, Lao and Hmong all fled from persecution, violence and death in the 1970s and 1980s, but it was the displaced Cambodians who escaped the greatest trauma — five years of genocide rivaling that of the Holocaust.

As they dodged Vietnamese artillery, Khmer Rouge patrols, Thai border guards and land mines, Cambodians held to an elusive goal: survival and, somewhere, somehow, freedom.

The fugitives sought safe haven within Thailand's refugee camps where they waited — and where 200,000 to 300,000 still wait — for resettlement in a third country.

Those who made it to America found the streets paved not with gold but with high-tech computers, rapid transit systems, a language and culture entirely different from their own.

Peter Pen was more resilient than many of his people.

He survived. Millions didn't.

He thrives. Many don't.

In the United States, he went to school, learned

See Page G-6 PEN

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PEN:

CONTINUED from G-1

English, got a job.

He and his wife, Narin Pen, moved from Santa Ana, where a church had provided their first home, to Texas, before they settled in Modesto in 1985.

Pen became a citizen of the United States and a graduate of Modesto Junior College.

He voted for George Bush in the last election and considers himself a staunch Republican.

"Democrats," he says, "are too much like Communists."

By day he works as an employment coordinator for the welfare department and at night he is a student at Stanislaus State University.

"I like school. I always want to go to school. There is so much to learn."

Narin Pen sells Avon to other Cambodians, and takes sewing classes at the Centenary Methodist Church.

She speaks rudimentary English but hopes to catch up at Modesto Junior College when their youngest child starts kindergarten.

Life before was never so predictable.

In fact, a brutally cut slice of Pen's life — the years between 1975 and 1980 — still haunts him. When he talks about those years, his eyes grow dull and his voice turns soft and monotonous.

He was a newlywed soldier in Battambang when the Khmer Rouge rebels overthrew the American-backed government of Lon Nol in 1975. In Pol Pot's purge, Narin and her family were ordered into the countryside to work in the fields.

Most of the high-ranking soldiers were taken away and killed. Pen, a warrant officer, was sent to a concentration camp near Pailin, where he was given a cup of rice to last three days. Then there was less food. Then there was nothing.

He escaped after three months with a woman who had entered the camp looking for her husband. He pretended to be her brother and walked back to Thmar Kaul, the village where his grandfather had been mayor and where Pen had attended private school.

He found Narin, and for the next three years, they drifted from farm camp to farm camp, dazed with hunger and fatigue.

They lived in bamboo huts and were forced to work the rice fields from 5 a.m. to midnight. While they slept, soldiers kept watch on them underneath the huts.

"We were always hungry. We would eat the bark of the tree, the leaves of the tree."

Pen pretended to be a crazy person, shaving his head and refusing to talk.

Although his parents were poor, his grandfather had paid for him to go to school for 13 years before the communist takeover. The new government had ordered all those suspected of disloyalty or of having been tainted by the influence of the modern world — anyone who was considered well-educated — to be killed.

"I had to lie all the time," says Pen. "I could not tell the truth or I would be killed,too."

During 1977, the worst of the three years in forced labor, Pen watched as soldiers hit a baby with a hoe, cut him with the dull edge of a sword and, while the infant still cried, buried him alive.

His own son, Katal, was the same age as the baby that had been killed.

He also watched as Khmer Rouge soldiers tore out a man's liver and announced on microphones for all the villages to hear: "This is the enemy."

Pen started thinking about a second escape.

In 1979, when the Vietnamese Communists had launched their offensive against the Pol Pot regime, Pen decided it was time to escape.

Others thought it was another Khmer Rouge trick to see who would rejoice at the overthrow of Pol Pot.

"My father followed me for seven kilometers on the main

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street, begging me to stay. But I had to find food for my wife. I was not afraid to die, but I was mad that they made my people suffer."

He was stopped by the Khmer Rouge rebels, but they let him go; Phnom Penh had fallen to the Vietnamese.

Pen back tracked to Sisophon, then north to the border above Sam Rong. There, he was caught and beaten by guerrilla forces that mistook him for Khmer Rouge.

As he talks, Pen touches the back of his head. A large knot reminds him of the time he was hit with the butt of a rifle.

After he convinced the freedom fighters that he was on their side, Pen joined them so he could get his own weapons to protect himself until he got to the border.

Smugglers told him his wife was still alive, so he sent word back that she could join him.

It was the first that Narin knew that her husband had survived. She set out with a group to meet him and, once united, they hovered inside the Cambodian border for two months, living in makeshift shelters in the woods, waiting for the right moment to cross into Thailand.

The road was still tightly controlled by Khmer Rouge soldiers, but the group finally made it to the other side of the border. They stayed at Chumrum Thmey, a small Thai-run refugee camp, until the opening of Khao I Dang, a larger camp sponsored by the United Nations and the International Red Cross.

"I didn't have any money or gold to get in, but I knew English, and I said I could help Americans there. A doctor threw us into his truck and got us in."

Amid the drudgery of the camps, he found good jobs because of the small bit of English he recalled from school.

He sent out 23 applications to go to America. He had opportunities to go to Australia and France, but he waited for America.

After six months in the Philippines, where the Pens were taught about American culture — they learned never to ask an American woman's age, for instance — they were flown to Santa Ana, where Pen had a cousin.

Then they moved to the small town of Conroe, Texas, where jobs were plentiful but Cambodians were not. After two years there, they moved to Modesto.

Over the years, Pen has sponsored four of his sisters as refugees in the United States, as well as his parents and a younger brother, who is in high school.

One sister recently married an American in Modesto. Another owns a laundromat on Paradise Road. One lives in San Francisco, one in New York.

Two of his brothers were killed in the war. One sister remains in Cambodia.

Most of Narin's family was killed, except her mother, who remains in a Thailand refugee camp.

Several of the children Narin and Peter bore died as infants in Cambodia, and more died in the refugee camps, all to starvation and disease.

Only one child, a girl they called Mohm, lived long enough to be named.

The Pens do not share the dreams of other refugees who talk about repatriation.

In America, the births of Catherine and Kevin signaled an end to the horror of war for the Pens. "I look at them and I am very happy," says Narin. "I feel like this is my home."

"If someone said Cambodia is safe now," adds Pen, "I still say this is my home. I feel lucky that I went through all this and I'm still alive. I feel proud."

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Chapter 4

Issues in Working with Southeast Asian Refugees

Dennis J. Hunt

In the late 1970s and 1980s the United States experienced one of the largest influxes of refugees in its history. In addition to the nearly one million legal refugees from Southeast Asia and other war-torn countries, there are between three million and five million undocumented refugees in the United States, the majority of whom are Hispanic. Most federal refugee assistance programs have focused on employment services and basic medical needs. In most cities undocumented refugees have been denied access to even these limited services. Very few resources have been made available to refugees who are having difficulty dealing with the traumas and tragedies of their past and the stresses of their new lives in the United States.

This chapter describes some of the more salient stresses and adjustment problems experienced by refugees and provides suggestions for working with refugees in a counseling situation. While there are some culture-specific examples, the discussion focuses on issues common among most refugees. Much of the information provided in this chapter derives from the clinical experiences of the author and the counseling staff of Connections, a cross-cultural counseling and foster care agency based in Falls Church, VA. No attempt has been made to provide a comprehensive review of the literature on counseling with refugees.

Stresses of the Refugee Experience

The essential feature of post-traumatic stress disorder, as described in the *Diagnostic and Statistical Manual* of the American Psychiatric Association, is the development of "characteristic symptoms following a psychologically distressing event that is outside the range of usual human experience" (APA, 1987, p. 247). While not all refugees exhibit post-traumatic stress disorder, nearly all experience psychosocial stressors categorized as *extreme* or *catastrophic* (as defined in the DSM-III-R). The following is a brief description of some of the major stressors common to the refugee experience.

Pre-Escape

Imprisonment. A very high percentage of refugees, especially males, have been imprisoned at one time or another. Many were held for long periods of time in deplorable conditions and experienced abuse from prison guards. Many Vietnamese males spent years in "reeducation camps" because of their affiliation with the United States government. Others were imprisoned for trying to escape from their country or because of their political or religious affiliation.

Death of family members. It is rare to find a refugee who has not lost one or more family members due to war, disease, or poor medical care. The family members most likely to have died are infants and males over the age of 15.

Loss of home and repeated relocation. Many refugees have left behind homes and land which had belonged to their family for generations. In many cases their homes were bombed and burned or were taken over by government forces. Many Vietnamese families that were forced to flee to the South to establish new lives after the French left Vietnam in 1954 became refugees a second time scarcely a generation later with the fall of South Vietnam; many narrowly escaped to the United States.

Loss of livelihood. Because war and political chaos usually result in the breakdown of a country's economic structure, most refugees experience a dramatic deterioration in their economic status prior to fleeing from their homeland. Many lost their jobs or had their businesses appropriated by the government. Businessmen and professionals often had to rely on their wives and other family members to perform menial jobs in order to earn enough to survive. These economic changes often had a devastating effect on the refugees' family structure as well.

Undernutrition. The collapse of the economy during wartime and political chaos produces not only a lack of income but a scarcity of basic foods. Most refugees have experienced long periods of undernutrition which may have serious long-term health consequences. Many babies are born of mothers with inadequate intake of calcium, protein, and other essential nutrients. These same deficiencies leave refugees vulnerable to a variety of diseases and, when combined with inadequate dental care, almost always result in severe deterioration of the teeth.

Physical abuse. Many refugees have experienced torture and severe physical abuse. Brain damage and impaired cognitive, physical, and emotional

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functioning often result (Goldfeld, Mollica, Pesavento, & Faraone, 1988; Mollica, Wyshak, & Lavelle, 1987).

During Escape and Processing

Illness. Refugees are often in poor physical condition and emotionally stressed when they escape from their countries. When this is combined with poor sanitary conditions and lack of adequate food supplies, they become vulnerable to a variety of illnesses. Anemia, dysentery, and parasites are commonly found among refugees who have recently escaped from their countries.

Robbery. Many refugees convert into gold whatever worldly possessions they have left before their escape. Thieves and pirates frequently prey upon escaping refugees, stealing this last remnant of their former lives.

Physical assault and rape. Whether they escape by land or by sea, refugees are very vulnerable to attack by criminals who may beat, rape, or kill them. These attacks often leave lasting emotional scars in those who are attacked or who helplessly witness such an attack.

Long waits in refugee camps. Many refugees must wait for months or even years in primitive refugee camps without knowing what the future holds for them. The initial hope and excitement that refugees feel after a successful escape often turns to apathy as they realize that they have very little control over their destiny.

After Arrival in the United States

Disappointment. Most refugees entertain many unrealistic fantasies about what life will be like in the United States. They are often disappointed when faced with the demands of day-to-day life in American society. They find that housing and food is expensive, that their inability to speak much English limits them to menial jobs, and that some Americans treat them with contempt.

Low social and economic status. Refugees are often forced to live at a social and economic level that is much below the one they enjoyed in their own country. Many must accept low-status, minimum-wage jobs and live in low-cost housing located in high-crime areas.

Language barriers. Limited proficiency in English handicaps most refugees and causes frustration in doing even routine chores. This is especially a

problem for older refugees who generally have more difficulty learning a new language.

Role loss/ambiguity/reversal. Refugees are often forced to assume unaccustomed roles in American society. Since children generally become proficient in English before their parents do, they often become the culture brokers for their parents. Parents become dependent on their children to negotiate with landlords, utility companies, and store clerks. Women are often the first ones in refugee families to get jobs—either because they are more open to performing menial tasks or the available jobs are seen as appropriate for females only. These role reversals are often a source of conflict within refugee families, most of whom are patriarchal and hierarchical by tradition. Fathers left home to baby-sit frequently lose their credibility as authority figures; the mothers develop an outside network of friends through their jobs; and the children demand to be heard in the home as they become acculturated to American ways.

Bad news from home. Refugees are often filled with guilt and a sense of helplessness when they receive letters from family members remaining in their homeland. These letters frequently contain complaints about the harsh conditions of life and the need for large sums of money for food and medicine. Refugees who are struggling to make ends meet in this country frequently feel pressured to take on additional jobs to provide assistance to family members back home. They often become depressed when they are unable to earn enough money to help out.

Transportation limitations. In many regions of the United States the cheapest housing and the best jobs are in areas where there is poor public transportation. This situation forces many refugees to spend long hours commuting to and from work or to face the additional burden of purchasing and maintaining a motor vehicle. This is a particular stress for the many refugees who never owned or drove a car in their own country.

Discrimination/racial insults. Tragically, many Americans are not sympathetic to the plight of refugees and resent their presence in this country. Most refugees experience discrimination in some form and are the victims of racial insults, often coming from members of other ethnic minorities who resent the perceived special treatment given to refugees. In areas where jobs are scarce, there is often much resentment and even physical violence against refugees who may be willing to accept a low hourly wage. In schools, hard-working, high-achieving refugee students are often picked on by non-refugee classmates who are not as successful.

Woman shortage. There is a disproportionately high number of males among refugees in the United States. For example, among adult Vietnamese refugees there are approximately two males for every female. This imbalance means that many male refugees cannot possibly find a wife of the same ethnic background, yet many find it difficult to be accepted by women outside their own ethnic group.

Family composition. Many refugees do not have the support of the traditional family system after they arrive in the United States. All too frequently, households fall into one of the following categories:

Single Males. One of the most psychologically vulnerable groups of refugees is that of single males who have left their families behind and find themselves isolated in the United States, even within the refugee community. The imbalance in the ratio of male to female refugees limits marriage prospects of those men who would normally be forming families at this point in their lives. According to Kinzie & Manson (1983), this group is also at high risk for depression.

Female-headed households. A very high number of refugee households are headed by a single parent, frequently the mother. Many of these women have been abandoned by their husbands, while others are widows or unmarried mothers of Amerasian children. Still others reluctantly left their husbands behind, sometimes in political prisons or reeducation camps. Frequently these women come from cultures where females are not given the responsibility and independence needed to run a household alone. In the United States they rarely have the grandmother or other parental figure they would have turned to for assistance in their home country.

Composite families. Because of the scarcity of housing and the high cost of living in many areas of heavy refugee resettlement, unrelated families and individuals are often forced to share the same dwelling. This produces numerous stresses not only because of the crowding which occurs, but because of the confusion in roles and lines of authority it creates.

Child-headed families. It is not uncommon to find households consisting of young refugees 19 or 20 years old who have been placed in a parenting role and are expected to supervise numerous younger siblings. These young people frequently lack the experience and maturity to provide adequate supervision to younger children and are often experiencing serious adjustment difficulties themselves. Without the guidance of competent parental figures, the

younger children in these families often drop out of school and become involved in inappropriate and even illegal activities.

Intergenerational value conflict. Most refugee school children learn English quickly and soon become immersed in American life. They want to dress as their peers do and may want to participate in activities which are in conflict with traditional family values. As these youngsters become more acculturated, the gap between the generations grows wider. In many cases, getting high grades diminishes in importance, the authority of parents is seen as less absolute, and parental decisions become open to challenge and negotiation.

Overcrowded housing in high-crime areas. Refugees often have no choice but to live in low-cost housing in undesirable neighborhoods. Many refugee parents try to keep their children at home most of the time out of fear that they will be harmed or become involved with other youngsters who will have a negative influence on them.

Legal status. Refugees who are in this country without proper documentation face the constant threat of being discovered by the police and being sent back to their homeland to face possible persecution and death. Undocumented aliens are also frequently exploited by their employers and are often blackmailed by individuals who threaten to turn them in.

Mental Health Problems Among Refugees

It is clear from the foregoing review of stressors commonly experienced by refugees that they constitute a highly vulnerable population in terms of their being at risk for mental health problems. Table 1 lists some of the most frequent mental health problems noted among Southeast Asian refugee clients seen at Connections. Most of these problems have also been identified elsewhere in surveys of refugee mental health problems (Coleman & Miller, 1979; Erickson & Hoang, 1980; Kinzie, 1985; Li & Coates, 1980; Starr, 1979; Sutherland, Avent, Franz, Manzon, & Stark, 1983; Vignes & Hall, 1979). While some of these problems are associated with the functioning of the family, others focus on the individual. Frequently the cases referred for counseling involve a complex interaction of several of these problems, as is illustrated in the case example which follows.

Table 1

Most Frequent Mental Health Problems Among Refugees Referred for Counseling

Family Functioning	**Individual Functioning**
Marital problems	Cultural agoraphobia*
Parenting problems	Identity confusion
Acting-out (teens)	Suicidal gestures
Sexual abuse	Depression
Physical abuse	Somatic complaints
	Post-traumatic stress disorder
	Anxiety disorders

**Cultural agoraphobia refers to the intense fear and anxiety that some refugees feel when they are required to participate in day-to-day activities in American society. Inadequate English skills and a limited knowledge of American customs contribute to this phobia which can sometimes be so severe that individuals may refuse to leave the safety of their own home.*

The Case of the Nguyen Family

Lien and Trang Nguyen (names are fictitious) were married four years before the Communist takeover of South Vietnam in 1975. Trang was 17 and a high school graduate; Lien was 29 and an officer in the South Vietnamese Navy. Before 1975 the couple enjoyed a good standard of living and the support of a large extended family. They had two children and seemed to have a happy future awaiting them.

The Communist victory changed life dramatically for Trang and Lien. Trang lost a third child due to birth complications. Lien was sent to a reeducation camp where he remained until 1980. Trang turned to family for support at first, but was soon forced to sell goods in the street market in Saigon to make enough to feed her children. She narrowly escaped being sent to work in the fields in the new economic zones, the fate of many of her friends and relatives.

When Lien returned home after five years in the reeducation camp, he was shocked at his family's living conditions and angered that his nine-year-old son and eight-year-old daughter were being indoctrinated with Communist teachings in school. He soon began planning for his family to escape from Vietnam. He gathered money for the trip from every source possible, including a loan from his elderly parents whom he promised to repay as soon as he got resettled in

another country. Trang had become pregnant soon after Lien returned from the reeducation camp, so they decided they would wait until the baby was born to attempt an escape. During the TET festival of 1981, a son, Thuy, was born.

Soon thereafter the Nguyen family boarded an old fishing boat with 20 others who were determined to begin new lives elsewhere. The boat drifted for days on the sea. The food and water supply ran out, and the passengers became weak and began to lose hope. On the sixth day the baby died of dehydration. At dawn on the eighth day, their hopes rose as a Thai fishing boat approached. Instead, their worst fears were realized as Thai pirates boarded the refugee vessel and robbed and beat the passengers. Trang and the other young women were raped as the others stood by helplessly. Later that day a Dutch ship towed their boat into a port in Thailand where they were placed in a refugee camp. Eighteen months later Lien and Trang and their two children arrived in the States where they would try to begin a new life.

In July 1985 the family was referred to Connections for counseling. The local department of social services had been called in to investigate charges of physical abuse and child neglect. Hung, now 14, had been arrested for shoplifting and had been picked up several times for truancy. Police had been called to the Nguyen's apartment on several occasions to break up fights and Lien had been threatened with arrest for beating his wife. During the first counseling session Lien denied that there were any problems. He felt that much had been made of a small family dispute and that the only help they needed was with Hung who had become impossible to deal with and was the main source of family conflict.

Lien, who had not been employed since arriving in the United States, rarely left their apartment but had not assumed responsibility for household chores either. He had attended English classes briefly, but quit because he was not learning the language quickly enough. He had refused a job with an office cleaning company, citing numerous physical complaints including headaches and back pain as reasons for not working, yet he refused to see a doctor. Trang described Lien as having a nervous condition which sometimes led to explosive outbursts, especially after he had been drinking with his friends. She also reported that her husband often said that the family would be better off without him. She worried that he would leave them or harm himself. Trang's work as a maid in a hotel was the sole source of income for the family. Lien resented his wife working and became very suspicious if Trang was not home on time. Trang and Lien had not been sexually intimate since before their escape from Vietnam.

Lien was frustrated that life in the United States had not lived up to his expectations and blamed the United States government for the tragic outcome in Vietnam. He felt that there was no role for him in American society and felt that his son no longer showed appropriate obedience and respect because he had been corrupted by American values. He admitted that he lost his temper occasionally with Hung but argued that physical punishment was the only thing his son

understood. For his part, Hung showed disdain for his father and spent as much time away from him as possible. He would sometimes not return home until evening, and frequently lied to his father about what he did with his friends.

Lien also admitted that he sometimes would strike his wife when she did not show the respect a husband deserves, but argued that it was a man's right to do these things in his own home. Trang was ashamed that the police and social services had become involved in family matters, but was grateful that someone had become aware of the pain the family was suffering and that help was being offered. Trang reported that she sometimes felt stressed to the breaking point and that she had no family or friends to whom she could turn for support.

Mai (the daughter) had taken on responsibilities far beyond those expected of most 13-year-olds. With Trang working longer and longer shifts at the hotel, Mai had assumed responsibility for the cooking, laundry, and even much of the food shopping. Mai and Lien enjoyed a close relationship although they often had fights about her dressing as American girls. Mai pampered her father whom she saw as needing her help and attention.

Lien was clearly a key figure in the conflict and disorganization which the Nguyen family was experiencing. He appeared to be overwhelmed by his sense of helplessness and angry at his life situation. He assumed little responsibility for what had happened to his family in the United States but may have assumed too much responsibility for the tragedy that befell them during their escape. He was depressed and voiced numerous somatic complaints which probably had no physiological basis. At 43 years of age Lien felt like a man without an identity. He had no role as a provider for his family, he had no position in the community, and was not even an effective parent. Lien was resisting the pressure to learn English, take a job, and move on with the next phase of his life. He was angry at the American social service system for intruding into what he, as a Vietnamese, viewed as family matters.

Hung received only negative attention from his father who served as a poor role model. Hung, angry at his father and at himself, had turned to his peers for support. He had already become involved with minor law breaking and was likely to become more of a problem for the family if they did not receive help.

Mai had assumed numerous adult responsibilities to help keep the household functioning. However, as a 13-year-old refugee, she had her own developmental and emotional needs which could not be long ignored without negative consequences.

Trang had learned to function effectively as a breadwinner, but had put other roles and responsibilities aside. She avoided conflict by working long hours and passively accepting abuse from her husband. As is so often the case with victims of trauma, she may have felt guilty and responsible for the loss of her two babies, the rape by pirates, and her inability to make life happier for her husband who seemed to be angry at everything, including her.

It is clear from even this abbreviated case history that each of the Nguyens was responding to the tragedies and stresses of resettlement in their own unique way within the context of the family. A few of the most salient clinical issues were highlighted here to illustrate the complex interaction of problems typically found among refugee clients, but this case example does not emphasize many of the cultural considerations which make counseling with refugees a challenge. Also not mentioned were the strengths, including the spirit of survival, which held this family together through the traumas they experienced. It is upon these positive qualities that the counselor must build in helping troubled refugee families become functional again.

Practical Considerations in Counseling Refugees

The diversity of cultures and adjustment problems represented among the various refugee groups makes it difficult to develop counseling guidelines which will be effective with all refugee clients. However, this section presents some of the practical considerations which have proven important in counseling refugee clients at Connections. The author recognizes that the refugee population is not monolithic. Refugees differ in terms of religion, education, class, political orientation, urban and rural lifestyles, etc. The concepts presented in this paper are offered as general guidelines to illustrate an enormously complex issue.

Structuring the Counseling Experience

The following guidelines can help the counselor structure the counseling experience in a manner that has proven successful with other refugee clients:

o Provide a clear explanation of the counselor's role and what the refugee client should expect to get from counseling. Outline specific goals and ways in which the client will be helped. Many refugees come from cultures where the notion of mental health differs significantly from that held by Americans; in many parts of the world, trained counselors and other mental health professionals either do not exist or they deal exclusively with the seriously mentally ill.

o Be explicit about your expectations from the client. Punctuality, honesty, cooperation, and frankness should be among the points discussed. Many refugees feel uncomfortable in communicating their opinions and feelings directly and forthrightly. Giving the client permission to be open and direct may not be enough. Continued encouragement from the counselor may be necessary.

o Clearly explain the concept of confidentiality. Refugees who are unfamiliar with the role of a counselor may be unclear about how the information they share will be used. Since many refugees see involvement in mental health counseling as shameful, they must be assured that no one in the

community, particularly the ethnic community, will know that they are in counseling.

o Be directive and facilitate compromise in family situations. Refugee clients typically expect the counselor to be an authority and to have the answers to their problems; they may feel cheated if the counselor fails to provide clear direction and concrete suggestions. In family counseling situations, it is important not to violate the natural hierarchy within the family by advocating too democratic an approach.

o Use professional bilingual counselors or paraprofessional bilingual co-counselors whenever possible (Kinzie et al., 1980). Although speaking the same language does not automatically assure trust and/or rapport, it does help to eliminate the disadvantage of possible cultural miscommunication. Children should not be used as translators for their parents since this may upset the traditional hierarchical relationship which exists within most refugee families.

o When appropriate, use natural healers from the ethnic community, but don't perpetuate harmful superstitions Many refugees strongly believe in spiritual and herbal causes and cures for their psychological problems, although they may be reluctant to admit it. In working with a refugee client who holds such traditional beliefs, it may be helpful to integrate these beliefs into the treatment plan.

o Present issues within an educational context (e.g., a group session on "the perception and consequences of alcoholism in American society"). While most refugees may be uncomfortable with the notion of mental health treatment, they are usually more receptive to anything educational.

o Don't overlook the possibility that refugee clients' problems may reflect cognitive limitations. A refugee's inability to hold a job and manage day-to-day responsibilities is often blamed on language deficiencies and emotional problems when in reality the task may be beyond the individual's level of ability.

o Be sure the client has had a thorough physical examination recently, including speech and hearing tests for children. Physical problems such as anemia, hypothyroidism, or hearing impairment frequently underlie or complicate refugees' adjustment difficulties.

o Ask refugee clients to explain how the problem would be handled in their own country. This may give the counselor insight into the client's expectations, as well as suggesting alternative approaches that may be successful.

o Use elements of an individual's culture in developing a treatment plan. A Cambodian Buddhist who is suffering from survivor guilt may be helped by the thought that his survival is the result of good merits he has accumulated from a previous life; he may see that he was spared and others were killed because he has a mission which he must accomplish with this life. For a refugee

couple from a culture where the woman is expected to be dependent on the man, the counselor may be able to help the couple redefine that dependency relationship within the American context rather than expect them to assume completely equal roles within the family.

o Link clients with informal support networks to enhance the effectiveness of the counseling intervention. Most refugees come from countries where the extended family serves as the social service and mental health system for the individual. It may be possible to recreate a surrogate extended family for clients by linking them with supportive volunteers, church groups, or youth groups (Reny, 1987).

Establishing the Relationship

The following guidelines can help a counselor establish rapport with refugee clients:

o For some clients it is helpful in establishing a relationship to refer them to agencies that provide advocacy services and assistance with concrete needs such as housing and day care. Many refugees enter counseling burdened with basic needs for food and shelter which must be met before attention and energy can be given to psychological issues. Helping refugees with their concrete needs is also a way of establishing a trusting relationship which will facilitate the counseling process.

o In the initial counseling sessions, help the client not to feel threatened by the counseling situation. A counselor might offer to write his or her name for the client, and help in the process of learning to pronounce each other's name. Clients entering counseling may feel more at ease if the counselor engages in small talk before focusing on the presenting problem. Suggesting that a refugee client bring along a friend to the counseling session or providing the counseling at the refugee's home may also be less intimidating.

o Avoid making assessments based on cultural stereotypes which often blind a counselor to the real issues in a counseling situation. Each family and individual should be evaluated as a unique entity.

o Be cautious with self-disclosure. It may be perceived by refugee clients as inappropriate unless the counselor and counselee are of the same ethnicity or have shared similar traumas.

o Be cautious in interpreting refugee clients' responses. Smiles, nods, and yes responses, especially from Southeast Asian refugees, may reflect respect and a desire to please, rather than agreement.

Strategies for Dealing with Specific Issues

The following guidelines drawn from the author's experience may also prove useful in counseling refugee clients:

o Provide one-to-one systematic desensitization experiences for refugee clients who are suffering from cultural agoraphobia (Davison, 1968; Sherman, 1972). Start with an experience which will produce very little anxiety, such as a visit to a market run by individuals of the same ethnicity as the refugee client. Progress gradually to successively more stressful situations until the individual is able to use public transportation to get to work alone and function effectively in a job.

o Help clients differentiate adjustment issues that are developmental from those that are associated with the refugee experience. Refugees frequently blame their unhappiness on adjustment problems related to the new culture and fail to realize that their relationship would inevitably have changed over time and that their young children would have become teenagers striving for independence even if they had stayed in their own country.

o Help refugee clients to cognitively restructure their perceptions of past events which may have become distorted in their memory. Many refugees hold a distorted sense of responsibility for the tragedies suffered by them or their loved ones. The traumas they experienced may have shattered the assumptions they held about the world. They may doubt their former belief in the meaningfulness, fairness, and justice in the world. They develop a sense of helplessness as they come to realize how vulnerable they are and how little they are able to control events. Their sense of safety and security is threatened as they are faced with the inevitable dangers and unpredictability that life holds. Counselors should patiently allow refugee clients to tell their traumatic stories over and over until they have adequately pieced together events and successfully communicated the reality of their experience to the therapist. Counselors must help refugee clients redefine past traumatic events and help them make sense of them. Finding purpose in traumatic events often helps make them more bearable.

Conclusion

This chapter began with a section aimed at sensitizing counselors to the range of stresses common to the refugee experience. Specific mental health problems common among refugees were listed and a case example was provided to illustrate the range and complexity of issues a counselor is likely to encounter. The final section enumerated practical suggestions for counselors who will be working with refugees.

Although the complexity of issues involved in counseling refugees has only been hinted at in this brief overview, it should be clear from the material

presented that counseling with refugees is an enormous challenge. Counselors must be sensitive to the stresses of the refugee experiences as well as to cultural differences relevant to the particular counseling situation. They must help people who may have lost everything to restructure their identities within the realities of life in the United States. The counselor who is not bilingual must also struggle with the awkwardness and inefficiency of communicating through an interpreter or using very basic English. Counterbalancing these obstacles is the fact that refugees, as a group, are remarkably resilient. The vast majority adjust reasonably well and many thrive on the opportunities they find available to them in the United States. Those who made it to American shores are survivors and have enormous potential for growth and change.

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Ada Bowers

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Ida Bowers
Geography Dept.
CSU, Stanislaus
March 1990

PSYCHOLOGY 3790: Introduction To Counseling Theory

Gina M. Pallotta, Ph.D.
Class Time: T - Th 11:15 - 12:55
Office Phone: 667-3386
Office #: C - 231
Office Hours: Tue: 10:00 - 11:00 & Wed: 10:00 - 2:00

Required Textbook:
Theory and Practice of Counseling and Psychotherapy - Corey
Manual for Theory and Practice of Counseling and Psychotherapy - Corey

Prerequisites:
Psych 3320 - Intro. to Personality

Course Description:
This course will compare and contrast the major theories of counseling and psychotherapy and help you in the process of establishing your personal identity as a counselor.

Course Evaluation:

A) Class Attendance and Participation:
Students will be expected to attend and participate in all class meetings.

B) 4 Quizzes:
You will be given 4 quizzes covering the reading material, lecture, and films. Quizzes will consist of multiple-choice and short answer questions. Study objectives will be given 1 week before each quiz. Each quiz will be worth 100 points.

C) 2 Papers:
Paper #1 will be from the activity in the Student Manual - Personal Issues in Counseling and Psychotherapy (pg 16) - and is intended to get you to start the process of forming an identity as a counselor. This paper is to be 3 - 6 double spaced typed pages and should address the questions outlined in the activity. You are to answer each question in the order given in the manual. Paper #1 is worth 50 points and is **DUE MARCH 5th**.

Paper #2 will be a final synthesis paper that integrates your own personal theoretical orientation to counseling. This paper should be 8 - 10 typed pages in length. Specific guidelines will be given later in the semester. This paper will be worth 100 points and is **DUE MAY 21st**.

50 POINTS WILL BE DEDUCTED FOR EVERY DAY A PAPER IS LATE

D) Case Presentation: (Worth 100 points)

You will be assigned to a group who will give a 1 hour case presentation. The purpose of this assignment is to give you practice in conceptualizing a client case and devising a treatment plan. Each group will fabricate a case history of a client, interpret symptomology per specific theory, and devise a treatment plan. Each group member must orally present an equal amount of material in class. Your entire group will receive the same grade unless I feel that there are discrepant degrees of performance among the group members at which point I will assign individual grades. Your grade will be based on the quality of your presentation as well as your oral presentation style. Groups who read substantial portions of their presentations will lose a substantial percentage of their points!!! Creativity in your presentational style is encouraged and will be rewarded in your grade.

Your group will need to address the following issues:

A. Demographic information - case history
   Name, age, marital status, education history, family & social history, work history, and any other relevant information

B. Presenting Problem
   Reason individual is seeking psychological help.

C. Precipitating events and relevant history
   Events which led up to current problem, history of psychological problems, and any other history which plays a role in current problem

**D. Interpretation
   This is where you take the previous information and interpret per specific theory the reasons for this individuals current problems.

**E. Treatment Plan
   You should specify your precise treatment plan based on your interpretation and specific theory.

F. Pros/Cons of using this orientation
   Your own personal opinions of this orientation and how effective you feel it is, etc.

G. Discussion & Questions
   Your presentation should result in a discussion with the class about this specific case and/or theory.

E) Workbooks:

You will have numerous activities to complete in your student handbook. You will turn in your handbooks on Quiz days so that I can grade your activities. You will earn 25 points for each of the 4 times you turn in your handbook. The activities will not be graded for the content of your responses, but for completion of the assignment and to insure that you have put time and thought into their completion. 15 POINTS WILL BE DEDUCTED FOR EVERY DAY YOUR WORKBOOK IS LATE

F) Misc. Information

You must be on time for quizzes, once the first person completes the quiz and leaves the room no other individuals will be allowed in.
NO MAKE-UP QUIZZES WILL BE ALLOWED FOR ANY REASON!
NO FINAL EXAM WILL BE GIVEN

G) OPTIONAL RESEARCH PAPER & EXTRA CREDIT

1) If you miss a quiz for ANY REASON you have the 1 time option of completing a 12 - 15 page research paper on a preapproved topic. This optional paper will be worth 100 points and replace the missed quiz grade. You can also use the optional research paper to replace a low quiz grade. This paper will be DUE ON THURSDAY MAY 28TH BY 5 PM IN MY MAILBOX. If you decide to take this option you must make arrangements with me and have your topic preapproved by me. You will then receive an outline of what is required for the paper.

2) You also have as an option, for the research paper or for extra-credit, to participate in the BRIDGE Project. The Bridge was established several years ago as a cooperative project between CSU Stanislaus, Modesto Junior College, and the Asian Advisory Committee. The Bridge functions as a liaison between Southeast Asian refugees and the Modesto community. The Bridge can be a wonderful place to learn about the culture of the Southeast Asian refugees and determine what implications this information has for counseling with this diverse population.

If you would like to do your optional research paper on cross-cultural counseling with Southeast Asian refugees the following requirements must be met;

A. Watch the 3 Bridge orientation films
B. Read orientation material

C. Volunteer a minimum of 10 hours at the Bridge - (your time at the Bridge could involve anything from observing, helping a student with his/her homework, helping with afterschool activities, etc.)
D. Write an 8 page paper on your observations, implications of counseling this population, and cross-cultural counseling in general.

If you would like to do an extra-credit project (worth 25 extra-credit points) at the Bridge the following requirements must be met:

A. Watch the 3 Bridge orientation films
B. Read orientation material
C. Volunteer a minimum of 5 hours at the Bridge - (your time at the Bridge could involve anything from observing, helping a student with his/her homework, helping with afterschool activities, etc.)
D. Write a 2 page reaction paper on your experience discussing the cross-cultural counseling implications.

IF YOU DECIDE TO DO EITHER OF THE TWO BRIDGE OPTIONS YOU MUST NOTIFY ME BY MARCH 31 AT THE LATEST AND MAKE THE NECESSARY ARRANGEMENTS.

Grading:

4 Quizzes at 100 points each	= 400
First Paper at 50 points	= 50
Final Paper at 100 points	= 100
Case Presentation at 100 points	= 100
4 Workbook Checkouts at 25 points each	= 100
Total points	= 750

A = 750 - 675 pts
B = 674 - 600 pts
C = 599 - 525 pts
D = 524 - 450 pts
F = 449 and below

If you are taking this class Credit/No Credit you must earn 562 points to earn Credit.

PLEASE NOTE THAT PLAGIARISM OR ANY OTHER FORM OF CHEATING WILL NOT BE TOLERATED AND IS CAUSE FOR AN IMMEDIATE F IN THE CLASS.

CLASS SCHEDULE

READINGS AND/OR ASSIGNMENTS ARE DUE ON THE DATE INDICATED.

Feb. 18 - Introduction

20 - Text - Chpt. 1 & 2
Manual - Chpt. 1 - Self-Inventory
Chpt. 2 - Survey of your Attitudes and Beliefs

25 - Lecture on Cross-cultural issues

27 - Text - Chpt. 3
Manual - Chpt. 3 - Self-Inventory

March 3 - Text - Chpt. 4
Manual - Chpt. 4 - Self-Inventory

5 - Case Presentation on Chapter 4
PAPER #1 DUE

10 - QUIZ #1 (Chapter 1 - 4)

12 - Text - Chpt. 5
Manual- Chpt. 5 - Self-Inventory & Lifestyle Assess.

17 - Case Presentation on Chapter 5

19 - Text - Chpt. 6
Manual - Chpt. 6 - Self-Inventory, Ways of Being Dead & Will We Really Change

24 - Case Presentation on Chapter 6

26 - Text - Chpt. 7
Manual - Chpt. 7 - Self-Inventory & Reflecting Clients' Feelings

31 - Case Presentation on Chapter 7

April 2 - QUIZ #2 (Chapter 5 - 7)

7 - Text - Chpt. 8
Manual - Chpt. 8 - Self-Inventory

9 - Case Presentation on Chapter 8

April 14 & 16 Spring Break

April 21 - Text - Chpt. 9
Manual - Chpt 9 - Self-Inventory, Personal Application & Life-script

23 - Case Presentation on Chapter 9

April 28 - Text - Chpt. 10
Manual - Chpt. 10 - Self-Inventory & Practical Application

30 - Case Presentation on Chapter 10

May 5 - QUIZ #3 (Chapter 8 - 10)

7 - Text - Chpt. 11
Manual - Chpt. 11 - Self-Inventory & Practical Application

12 - Case Presentation on Chapter 11

14 - Text - Chpt. 12
Manual - Chpt. 12 - Self-Inventory

19 - Case Presentation on Chapter 12
Text - Chpt. 13 & 14

21 - Quiz #4 (Chapter 11 - 14)
PAPER #2 DUE
LAST CLASS MEETING

May 28 - OPTIONAL RESEARCH PAPER DUE BY 5 PM

PSYCHOLOGY 5650: Child Clinical Interventions

Gina M. Pallotta, Ph.D.
Office Phone: 667-3386
Office Hours: Tue: 10:00 - 11:00 & Wed: 10:00 - 2:00

Required Textbook:
The Practice of Child Therapy, 2nd Edition
Kratochwill & Morris
*Text was unavailable due to heavy demand so chapters will be available to photocopy.
Defiant Children by Russell Barkley
Group Treatment Manual for Sexually Abused Children
Additional assigned readings

Prerequisites:
Advanced Human Development

Course Description:
This course will cover different childhood disorders, treatment approaches, and assessment procedures. In addition; assessment, treatment, and mandated reporting requirements for child physical and sexual abuse will be covered.

Course Evaluation:
A) Class Attendance and Participation:
Students will be expected to attend and participate in all class meetings. More than 2 absences could result in a 1 letter grade reduction.

B) 4 Quizzes:
You will be given 4 quizzes covering the reading material, lecture, and any other relevant material. Quizzes will be primarily short-answer questions. Study objectives will be given 1 week before each quiz. (each quiz = 100 points)

C) Research Paper & Simulated Assessment:
1. You will pick one major child behavior disorder and write a 13 - 15 page paper reviewing the relevant treatment and assessment literature. You will then role play a parental interview with a fellow student to obtain the child's case history and presenting problem. You will then complete a thorough assessment report and treatment recommendations.
2. The assessment must include an intelligence assessment and at least 2 additional assessment devices. You will not have an actual child to interview but will be required to fill out the assessment forms as you predict the child would. Additional information will be given on the specific requirements. (150 points) DUE MAY 28th

D) Cross-cultural Paper

One of the often overlooked areas of psychology is the implication of cross-cultural issues in the practice of therapy. Although it's often discussed as an important issue very little is ever presented in standard texts to provide students with working information. Cross-cultural issues have become increasing important then working with parenting issues. This assignment can be completed in one of two ways:

1. Research Paper (10 - 12 pages)

   You will select one ethnic or other societal group (i.e. gangs, gays, Hispanics) to research. Your paper will be a review of that cultures values, traditions, norms, etc. Your paper will then discuss how these cultural issues impact child therapy and give suggestions for working with this population.

2. Applied experience at THE BRIDGE

   The Bridge was established several years ago as a cooperative project between CSU Stanislaus, Modesto Junior College, and the Asian Advisory Committee. The Bridge functions as a liaison between Southeast Asian refugees and the Modesto community. The Bridge can be a wonderful place to learn about the culture of the Southeast Asian refugees and determine what implications this information has for conducting therapy with this diverse population.

   You will be required to view 3 orientation videotapes, read an informational packet, and volunteer 10 hours at the BRIDGE. Your time at the BRIDGE may involve a variety of activities from observations, tutoring, and participating in after school activities, etc. But imbedded in these activities will be your opportunity to learn about this rich culture.

   Your written assignment will be a 5 page need analysis of this population. You will identify important cultural issues that have an impact on therapy and identify specific counseling needs of this population.

The cross-cultural paper (either option 1 or 2) will be worth 100 points and be DUE APRIL 30TH.

E) Misc. Issues

1. No make-ups will be allowed for any quiz for any reason
2. You must arrive on time for the quiz as once the first person completes the quiz and leaves the room no one else will be allowed into the room.
3. Late papers will be fined 50 points for each day late.
4. Any form of plagiarism or cheating is cause for an immediate F.

Grading

4 Quizes at 100 points each	= 400
Research paper & Assessment	= 150
Cross-cultural Paper	= 100
Total points	650

A = 650 - 585 points
B = 584 - 520
C = 519 - 455
D = 454 - 390
F = 389 - 0

Class Schedule

Unit #1: 2/18 - 3/3
Child Therapy Text
Chapter 2: Obsessive Compulsive Disorders
3: Childhood Depression
4: Childhood Fears and Phobias
MARCH 10th: QUIZ #1

Unit #2: 3/10 - 3/24
Child Therapy Text
Chapter 5: Attention-Deficit Hyperactivity Disorder
7: Aggressive Behavior and Conduct Disorder
Defiant Children
MARCH 31st: QUIZ #2

Unit #3: 3/31 - 4/21 *No Class on 4/14 due to Spring Break
Child Therapy Text
Chapter 6: Academic Problems
12: Overview of Psychopharmacotherapy
13: Prevention
Assigned Readings/lecture on Social Skills Training
Assigned Readings/lecture on Play Therapy
APRIL 28th: QUIZ #3

Unit #4: 4/28 - 5/12
Assigned Readings/lecture on Child Abuse
Group Treatment Manual for Sexually Abused Children
MAY 19th: QUIZ #4

California State University, Stanislaus
Department of Sociology
THE FAMILY
Socl 3150-02
LAURA COLLARD

PROJECT TITLE: Family Diversity
Option for fulfilling the major written project assignment for this course

PROJECT OBJECTIVE: To provide an opportunity for students to take part in a course related field project at one of the **BRIDGE** community sites, focusing on cross-cultural delivery of services. To assist the student in gaining:
- insights and a broader understanding of the diversity of family forms within the United States
- information and knowledge on why certain social patterns exist under specific circumstances
- experiencial learning which he/she will present in written form

BACKGROUND INFORMATION:

In 1989 CSUS was awarded a FIPSE grant. The fund for the Improvement of Post Secondary Education (FIPSE) was established in 1972 to support demonstrations on innovative reform ideas in postsecondary education.

A number of professors at CSUS have been collaborating to provide a cross disciplinary opportunity for students to take part in a cross-cultural learning experience at one of the **BRIDGE** community sites. The field site, the **BRIDGE**, is a low-income housing project which houses approximately 750 recent arrivals to Modesto. The majority of people in the area are Southeast Asian refugees, especially Cambodians, and Hispanics.

ASSIGNMENT:

The assignment will have three (3) parts.

1. First the student will attend a thorough orientation and briefing session. The orientation will introduce the student to:
   - Southeast Asian culture
   - **BRIDGE** policies and procedures
   - nonintrusive approaches to field work

   Training video tapes will also be available to provide the student with necessary background information

2. Second will be the actual on site project. The student will design his or her. own project. Projects need prior approval form the instructor. Periodic interdisciplinary conferences with other students will be available for sharing ideas and for problem solving.

3. Third each student will write a 10-12 page paper on his/her experiences at the **BRIDGE**. The paper is to include: a description of the project, individuals involved in the project, how well the project worked, and his/her total experience. The paper should also include materials integrated from the training videos and orientations as well as learning which took place during the interdisciplinary conferences. The project has both theoretical and practical implications.

WRITTEN PROJECT FORMAT:

Introduction - Resource materials
Nature of project

Body - How project works
Who was involved
Broad implications of your project
Other experiences
Additional learning

Summary - Brief overview of your total experience
Compare and contrast
with textbook materials on
"The American Family"

Sociology 3150-2

COURSE SYLLABUS

Fall 1991

Course Title: The Family

Course Description: This course is designed to examine the social structure and changing functions of the modern family. This survey will include the relationship of the family to other social institutions, as well as family roles and interactions. Exploration of diversities of family forms based on national, cultural, religious, and racial identification will be explored. Current and emerging social trends affecting American families will also be considered.

Prerequisite: Socl 1010 or consent of the instructor

Instructor: Laura Collard

Office: Classroom Building - Room 116C

Telephone: 667-3157

Office Hours: Monday and Wednesday 9:00-10:00 A.M.
Tuesday and Thursday 3:00- 4:00 P.M.
(Other times by appointment)

Required Text: Dickinson, George E., and Leming, Michael R.,
Understanding Families
Allyn and Bacon Publishing Company - Needham Heights, MA, 1990.
Folder for student log

Course Objectives and Goals

1. To gain factual information and knowledge about the family
   - Terminology
   - Classifications
   - Trends

2. To review, compare, and contrast the major theoretical orientations to research in family sociology.p

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3. Apply the course material to improve critical thinking, problem-solving and decision making.

4. To discover the implications of the course materials for understanding oneself and one's role in the family and other social institutions.

5. To develop skills in expressing oneself orally and in writing.

Evaluations: Each student will be graded on the basis of the following:

1. **Regular class attendance**: Each student is expected to attend class and be actively involved. **Please arrive on time.**

2. **Reading assigned materials**: Students are required to read materials prior to the class meeting in preparation for class discussion.

3. **Assignments**: All assignments will be given in advance and are to be completed and submitted to the instructor on or before the due dates. A late paper will be dropped one full grade for each day it is late.

4. **Testing:** There will be three quizzes and a final exam. The testing form will be multiple choice and/or short answer questions and essay questions. Make up exams are **strongly discouraged**. All make up exams will be essay and/or short answer.

5. **Written Projects**: There will be one major written project. There may also be other short written assignments during the semester. The major written project assignment will be fully discussed the first day of class.

6. **Grading Policy**: Each student in the course will be graded A, B, C, D, or F.

	Assignments	Maximum Points
A = 100-90%	3 quizzes	100 points each
B = 89-80%	1 final	100 points
C = 79-70%	1 written project	100 points
D = 69-60%	additional assignments	graded credit/ no credit
F = 59% or below		

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CALIFORNIA STATE UNIVERSITY, STANISLAUS

DEPARTMENT OF NURSING

NURS 3410 - Community Health Nursing Practicum

Option for Community Observations for N3410-0-01 Modesto Lab Students Health Project at "The Bridge I or II"

DUE - Week 13

Objectives:

1. Develop an understanding of a low income ethnically diverse community.

2. Assess the health needs of such a community.

3. Implement a student designed health project within the community.

4. Appreciate the need for a multidisciplinary approach in meeting the health care deficits of the selected community.

Background Information

In 1989 CSUS was awarded a FIPSE grant. The fund for the Improvement of Postsecondary Education (FIPSE) was established in 1972 on the model of philantropic foundation to support demonstrations on innovative reform ideas in postsecondary education. The project at CSUS was funded to establish a site for CSUS student field work and to bring community services to the Paradise Road area of west Modesto. A number of professors at CSUS have been collaborating to design field work components which emphasize the cross-cultural delivery of services in a variety of professional and preprofessional majors. As a result a variety of student projects and a cross-disciplinary seminar have been designed. The purpose of the seminar is to assist students in bridging cultural gaps. The seminar will also encourage students to cooperate with personnel in field outside of their own as they seek to address the needs of a given population.

Students enrolled in the Modesto N3410 class have a unique opportunity to participate in a cross disciplinary project at CSUS, working with a predominately refugee population. This project can be completed in lieu of the community observations. Any N3410-0-01 student is encouraged to participate .

Assigment

The nursing students will design their own projects but need to complete at least 12 hours related to the endeavor. Projects need to be approved by the instructor. A interdisciplinary conference with other students is expected and can be included in the time requirement. To date the other disciplines participating are geography and sociology.

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Examples of possible nursing projects are:

1) group health education at the Bridge (dental care, nutrition, prenatal care, breastfeeding, proper bottle preparation and feeding, family planning, water safety, etc).

2) conduct a health faire for Bridge residents with other students.

3) make home visits for health promotion and disease prevention.

4) arrange for community agencies to make presentations or provide services to residents.

Some activities should involve a collaborative approach with the students outside of nursing. Interested nursing students should meet with Nancy Clark at the beginning of the semester to define goals and make arrangements for the project.

Evaluation

Grading will be based on the quality of the project, a time log, a journal, a record and analysis of the collaborative meeting. The instructor will provide more information on grading for those who choose this option.

MEDICAL SOCIOLOGY
SOCIOLOGY 4700
California State University, Stanislaus
Fall, 1989 MWF 11:15-12:15 S148

Associate Professor: Rhoda Estep
Office: C 211 A
Office Phone: 667-3574 or 667-3408
Office Hours: Mondays/Wednesdays 9-10
Mondays 3:30-4:30
Wednesdays/Fridays 12:20-1:20

OBJECTIVES:

This course is a sociological exploration into health and illness. Various theoretical perspectives will be analyzed as well as methods used to evaluate these theories. Both professionals' and patients' roles will be discussed. Specific issues such as AIDS, eating and sleep disorders, occupational and environmental health will be examined. In addition this year there will be a special focus on Southeast Asian immigrants' health status.

TEXT:

There is one text for the course, which is listed below and available in KIVA, the campus bookstore. In addition, all other readings will be on reserve in the library.

Freund, Peter E. S. & Meredith B. McGuire. Health, Illness, and the Social Body. Englewood Cliffs, NJ: Prentice-Hall, 1991.

COURSE REQUIREMENTS:

Grades will be based on the performance on two tests, and participation in and completion of a research project. There will be a total of 300 points possible. Each exam and the project will be worth 100 points. The exams will cover both lecture and readings. The project most students may select is to work with the BRIDGE, part of a federal grant to Stanislaus to improve the lives of Cambodian refugees in Modesto. If a student only wants to observe, this will be considered his/her class research project. However, for an additional unit a student will be able to participate with an inter-disciplinary team on a more personal basis with Cambodian high school students in helping them understand the U. S. medical system.

Total Points	Percent of Total	Final Grade
270-300	90-100%	A
240-269	80-89%	B
195-239	65-79%	C
150-195	50-64%	D
under 150	under 50%	F

COURSE SYLLABUS:

September 6 Introduction to the Course
no reading

September 9 The Medical Model
Chapter 1, pp. 2-7

September 11 The Conflict Approach to Medical Sociology
Chapter 1, pp. 7-8

September 13 The Symbolic Interactionist Approach to Medical Sociology
Chapter 1, pp. 8-9

September 16 Southeast Asian Refugees
Raumbaut, R. & Weeks, J. Fertility and adaptation: Indochinese refugees in the United States. Internation Migration Review, 1986; 20:428-465.

September 18 Southeast Asian Refugees' Health Care
Muecke, M. Caring for Southeast Asian refugees in the U. S. A. American Journal of Public Health, 1983; 73: 431-438.

NOTE: Special Orientation at the BRIDGE, 620 Paradise Rd., Modesto

September 20 Methods of Studying Medical Sociology
Chapter 2, pp. 11-17

September 23 Typical Causes of Death in the U. S.
Chapter 2, pp. 17-22

September 25 Typical Causes of Death in the 3rd World
Chapter 2, pp. 22-24

September 27 Demographic Factors Affecting Illness & Death
Chapter 2, pp. 24-35

September 30 Overpopulation & World Hunger
Chapter 3, pp. 37-45

October 2 Eating Disorders
Chapter 3, pp. 45-53

October 4	Occupational Health Chapter 3, pp. 53-63
October 7	Pollution & Health Chapter 3, pp. 64-72
October 9	Reproduction & Health Chapter 4, pp. 74-79
October 11	HOLIDAY--NO CLASS
October 14	Southeast Asians & Reproduction Ellis, J. Southeast Asian Refugees and Maternity Care: The Oakland Experience Birth, 9:3, fall, 1982.
October 16	Cambodian Refugees & Reproduction Gann, P., Nghiem, L., & Warner, S. Pregnancy characteristics and outcomes of Cambodian refugees. American Journal of Public Health, 1989; 79: 1251-1257.
October 18	The Hmong & Reproduction Thao, T. Hmong customs on marriage, divorce and the rights of married women. In B. Johns & D. Strecker, (eds.), The Hmong world (Vol. 1) pp. 74-98. New Haven, CT: Yale Southeast Asia Studies.
October 21	The Role of Stress in Illness Chapter 4, pp. 80-94
October 23	Reducing Stress through Knowledge--the Modern Hospital Chapter 12, pp. 283-292
October 25	Reducing Stress through Knowledge--Insurance Policies Chapter 12, pp. 292-304
October 28	Reducing Stress through Knowledge--Governmental Supports Chapter 12, pp. 304-315
October 30	Review for Midterm no reading
November 1	Midterm Exam

November 4	Social Origins of Sleep Disorders Chapter 5, pp. 95-121
November 6	The Functional Approach in Medical Sociology Chapter 5, pp. 121-128
November 8	The "Sick Role" & Illness Chapter 6, pp. 130-141
November 11	HOLIDAY--NO CLASS
November 13	Differential Treatment of Patients Chapter 6, pp. 141-152
November 15	Culture's Role in Defining Illness Chapter 7,. pp. 153-168
November 18	Disability and Social Stigma Chapter 7, pp. 168-178
November 20	The Doctor-Patient Relationship Chapter 10
November 22	Nurses Chapter 9 & Chapter 11, pp. 274-281
November 25	Ethical Issues in Modern Medicine Chapter 11, pp. 259-274
November 27	Alternative Approaches to Healing Chapter 8, pp. 180-202
November 29	HOLIDAY--NO CLASS
December 2	AIDS & Other Communicable Diseases no reading
December 4	Class Presentations
December 6	Class Presentations
December 9	Review for Final
December 11	10:25-11:25 Final 11:25-12:25 Midterm Makeup

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[illegible]
Sociology [illegible]
[illegible]
[illegible]

Associate Professor [illegible]
[illegible]
[illegible] 667-3405 or 667-3571
[illegible] MWF 11:10-12:[illegible] MW [illegible]:30-[illegible]

[illegible]:

This course examines relevant social issues in the U.S. and throughout the world. Issues chosen for in-depth study this term include population growth and migration patterns, socialization of children, the treatment of gender, racial and age groups, the growing crises in health care and environmental quality. The course is intended to be an applied social issues class, which means part of the class will be conducted outside of the classroom in order to grasp these social issues from a broader, more realistic perspective.

TEXTS

There are two texts required for the class. Both may be purchased at either KIVA on the Turlock campus. They are listed below:

[illegible] E[illegible]lage and William Egelman
1987 Understanding Social Issues. 2nd Edition. Boston: Allyn and Bacon.

Lloyd Timberlake
1987 Only One Earth. NY: Sterling.

COURSE REQUIREMENTS:

Grades will be based on your performance on two tests, the completion of ten assignments and class attendance and participation. Each exam will be worth 30 points and will feature multiple choice and essay questions over both readings and lecture/discussion materials. Each assignment is worth ten points and will be due (except for the last one) on the class period following the day they are assigned. One point will be deducted for each day an assignment is late. Class attendance/participation will be worth [illegible]. Any absence accompanied by a note from a medical doctor or school official will be excused. The [illegible] points that can be attained in the class are [illegible] will be assigned according to the following [illegible]

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Total Points	Percent of Total	Grade
270-300	90-100%	A
240-269	80-89%	B
195-239	65-79%	C
150-197	50-64%	D
Under 150	Under 50%	F

COURSE SYLLABUS:

February 12 Overview of the Course
no reading

February 14 Social Issues and How They Are Studied
Berlage and Egleman, Introduction
Timberlake, Foreward and Chapter 1

February 16 Worldwide Population Growth and Migration Trends
Berlage and Egelman, Chapters 1 and 8

February 19 HOLIDAY: no class

February 21 A Case Study: Zimbabwe and Birth Control
Timberlake, Chapter 10

February 23 Assignment 1: Interviewing an Immigrant
no class/no reading

February 26 Traditional Family Forms and Childhood Socialization
Timberlake, Chapter 8

February 28 Changes in the Family and Childhood Socialization
Berlage and Egelman, Chapters 2 and 3

March 2 Assignment 2: Observation of Children/Adolescents at Play
no class/no reading

March 5 Drug Use in America and around the World
Berlage and Egelman, Chapter 5

March 7 Separating Drugs and Food: Organic Farming
Timberlake, Chapter 8

March 9 Assignment 3: Coding TV for Drug Portrayal
no class/no reading

March 12 Careers of Female Anti-Anxiety Drug Users in Holland and the [illegible]
Berlage and Egelman, Chapter 4

March 14 Differences in Tobacco Use by Gender and Race Among Adolescents in Stanislaus County
Berlage and Egelman, Chapter 6

[illegible] Assignment 4: Participant Observation of [illegible]
no class/no reading
[illegible]
Berlage and Egelman, Chapter [illegible]

[illegible] Class [illegible] in the Third World
Timberlake, Chapter [illegible]

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March 23	Assignment 5: Coding TV for its Depiction of Minorities & Elderly in [illegible]
	no class/no reading
March 25	Aging in America
	no reading
March 28	The Elderly Around the World
	Timberlake, Chapter 7
March 30	Assignment 6: Interview with an Elderly Person
	no class/no reading
April 2	Review for First Exam
April 4	First Exam
April 6	Assignment 7: Using Library Resources to Compare Education in Different Careers
	no class/no reading
April 9-13	SPRING BREAK--no class
April 16	The Impact of College in the U. S.
	Berlage and Egelman, Chapter 7
April 18	The Importance of Education in the Third World
	Timberlake, Chapter 3
April 20	Assignment 8: Coding TV for its Portrayal of Students
	no class/no reading
April 23	Health Care in the U. S. Today
	Berlage and Egelman, Chapter 10
April 25	The Impact of AIDS on the World
	Berlage and Egelman, Chapter 11
April 27	Assignment 9: Coding a News Article on AIDS
	no class/no reading
April 30	Cronscultural Dilemmas in Health Care
	no reading
May 2	Water Pollution in the U. S.
	Timberlake, Chapters 2 & 3
May 4	HOLIDAY--no class
May 7	Air Pollution: Its Sources and Consequences
	Berlage and Egelman, Chapter 12
May 9	Social Consequences of "Desertification" and "Deforestation"
	Timberlake, Chapter 4
May 11	Assignment 10: Coding a News Article on Pollution
	no class/no reading
May 14	Worldwide Hunger and Population Growth in a Nuclear Age
	Berlage and Egelman, Chapter 13 [illegible]
May 16	Review for Second Exam, Evaluations
	Day/[illegible] class
May 18	Second Exam 3:15-4:[illegible]
	Make up of First Exam [illegible]

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Camille Lear
Modesto Junior College

COURSE TITLE: Families in S. E. Asian cultures.

UNITS: 1

CATALOG DESCRIPTION: A survey of basic value concepts of the S.E. Asian culture; their origin, and resulting impact on family structure, child rearing, marriage practices, religion, folk medicine and education. Overview of how S.E. Asian cultural values adapt in the United States.

OBJECTIVES:

A. Knowledge - The student should:
   1. Develop a cross-cultural perspective.
   2. Describe aspects of the S. E. Asian family structure and child-rearing practices.
   3. Describe Laos, Vietnam and Cambodia as distinct and unique culture areas.
   4. Describe why the S. E. Asians left Indochina and why they continue to migrate to California.
   5. Summarize some of the problems associated with the resettlement of S. E. Asians.

B. Skills - The student should:
   1. Recognize common cultural universals between the S. E. Asian and American culture.
   2. Apply the cross-cultural perspective to selected cross-cultural situations in everyday life.
   3. Apply the knowledge of cultural differences and similarities in education.

C. Experiences - The student is urged to:
   1. Evaluate any pre-conceived misconceptions about the S. E. Asian peoples.
   2. Experience the S. E. Asian culture through interviews and personal contact.
   3. Observe and analyze the personal experiences of guest lecturers.
   4. Observe and compare the Laotian, Cambodian and Vietnamese cultures through readings, videos and speakers.

COURSE CONTENT:

A. The cross-cultural perspective: culture, ethnocentrism, cultural relativism, cultural universals, origin of cultural values.

B. Brief historical and geographical overview of Laos, Cambodia and Vietnam.

C. Aspects of rural life in S. E. Asia.

1. Cyclical nature.
2. Extended family.
3. Power structure within the family.
4. Decision-making roles within the family.
5. Marriage practices.
6. Overview of agricultural practices.
7. Internal social control versus external social control.
8. Rural versus urban lifeways.
9. Religion
   a. Buddhism
   b. Animism/animitism
10. Folk medicine.
11. Food preferences.
12. Education.
13. Music.
14. Child-rearing practices.

D. Differences between a refugee and an immigrant.

E. Life in the refugee camps

1. Escape
2. Family separation
3. Death and illness.
4. Loss of home, status and livelihood.

G. Resettlement

1. Effect on elderly and their traditional roles.
2. Effect on children and the power structure within the family.
3. Effect on sex roles.
4. Language barriers, employment barriers, cultural barriers.
5. Demographics of the S. E. Asian population in the United States and why California is the most affected.
6. Medical and psychological problems resulting from resettlement.
7. Overview of how S. E. Asian cultural values adapt in the United States.

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F. Ameliorating the resettlement process.

1. Practical tips on what to say and not say, discussion of body language.
2. Interview techniques.
3. Introduction of curriculum ideas that would utilize cultural differences advantageously, i.e., through food art work, handicrafts, student presentations, etc.

F. TEACHING METHODS - may include all or some of the following:

1. Lectures.
2. Teacher-prepared reading syllabus with assigned readings, class discussion, written assignments.
3. Videos, films, slides, guest speakers.
4. Small group discussions.
5. Personal interviews.

F. EVALUATION - may include all or some of the following:

1. Out-of-class interview and written analysis.
2. Objective and/or essay exams.

EDUC 4950
SUMMER 1990
Office C-132E

JULY 5,6,9,10,11,12,16,17,18,19
4:00 TO 7:00; C-234
Office Phone: 667-3388

STRATEGIES FOR TEACHING SOCIAL STUDIES

Required Reading
Teaching Social Studies, Kinko's

JULY 5
Ice-breakers and Introductions: What Can You Teach?, Interviews, Shape of the Planet, Timelines
READ: Article 19

JULY 6
What is Good Teaching: What's Worth Teaching?, Who Are the Kids?, How Do I Teach It?
READ: Articles 1-6, 18

JULY 9
Geography Activities, Map Projections, Geographic Perspectives, Resource Library
READ: Article 25

JULY 10
World History: Re-visioning Early Human Life and Early Civilization, the Great Religions of the West, Moyers and Myth, Tokugawa Japan, the Early Americas, Exploration, Slavery and the Growth of Capitalism.
READ: Articles 8-11

JULY 11
World History: Reformation, Enlightenment and Democracy, Imperialism, Colonialism and Nationalism, World War and the Cold War
READ: Articles 21-22

JULY 12
Contemporary World Issues: Interdependence, Conflict, Inequity, Prejudice the Environment
READ: Articles 7, 12-14

JULY 16
U.S. History and Government: Political Values and Early Structures, Early Capitalism
READ: Articles 15-17,20

JULY 17
U.S. History and Government: The US in the Twentieth Century
READ: Articles 23-24

JULY 18
U.S. Government: Policy and Policy Making

JULY 19
The U.S. in the World Today

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NURSING DEPARTMENT REPORT

FOR THE FIPSE PROJECT

Faculty Member: Nancy J. Clark, R.N., M.S.N., M.P.A.

Courses: Nursing 3400 (Community Health Nursing Theory)
Nursing 3410 (Community Health Nursing Practicum)

The Nursing Department at CSU, Stanislaus conducts an upper division nursing major for registered nurses. Within the major, students are required to take N3400 - Community Health Nursing theory (3 units) and N3410 - Community Health Nursing Practicum (4 units). These are junior level courses - currently, all of the students take the lecture class together on the Turlock campus. One half of the class (12 students) are enrolled in the practicum in Modesto at the Stanislaus County Department of Health and the other half are in the practicum in Stockton at the San Joaquin County Health Department.

During the last four semesters (F'89, S'90, F'90, S'91) I have arranged for Dr. Ida Bowers to give a presentation on Southeast Asian culture to the lecture class. I have been able to provide for an hour and a half for this presentation and it has always been very well received. Not only does this give the nursing students useful cultural background information for making home visits in the practicum, but they also find it relevant to their hospital work as R.N.'s.

During two semesters I conducted a field trip to The Bridge for the Modesto N3410 class. This was done to familiarize the students with the location and the resources available to them as they worked with the refugees during the semester. I hoped that a field trip would help alleviate their fear of making home visits at the apartment complex. Ida Bowers was on hand to provide information and conduct a tour. Students did feel that this initial contact helped them.

Each semester all 12 students from the Modesto N3410 class have at least one refugee family in their caseload to follow for the semester. In the period 1989-90 five families were identified by the staff at The Bridge and the others were referred to us by the public health nurses. All of the referred families have health needs that the students assist them with. The types of things that the students do are health assessments, health education, advising, advocacy and referral to community resources. Most families are carried over the the next semester and are followed by a new student. If the families do not speak English, the students make arrangements to visit with an interpretor from The Bridge. Most students develop a new understanding and appreciation of the many difficulties that refugees face.

As a class assignment, two Modesto N3410 students separately conducted two health education classes at The Bridge. One was conducted on 4-8-91 and the topic was water safety. On 4-11-91 another student taught a group about dental care. Ida Bowers was present and reported that the presentations were enthusiastically received.

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I continue to work with Dr. Ida Bowers and Dr. Linda Bunny-Sarhad on the inclusion of Community Health Nursing, N3400 and N3410 as part of the "cluster course" concept. I am in the process of designing course assignments at The Bridge for interested nursing students.

This is a summary of what I have been able to contribute to this project during the last two years. I look forward to the implementation of the "cluster courses" in the future.

Nancy J. Clark
4-23-91

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SYLLABUS

Honors/GGR 4350- State of the World: The Environmental Perspective
Time and Place: Tuesdays, 2:30 to 5:30 pm, 0203
Fall, 1990
Instructor: Dr. Eric Karlstrom Office: 2070 Phone: 667-3479 or 3127
Office Hours: MWF 14:30-15:30, TTH 13:30-14:30, and by appointment.

Course Description: This seminar focuses on global environmental issues, including human impacts on climate, the atmosphere, the oceans, soils, water, biodiversity, energy resources, etc. We also examine environmental ethics.

Structure of the course: Everyone is responsible for doing the background readings for each week's seminar. If you do not do the readings do not come to class. We will divide into groups of about four. The group responsible for leading the discussion of a particular week will collectively write a 10 to 15 page (double-spaced and typed) paper which emphasizes the highlights of the topic or topics. They will pass out xerox copies of this paper so that everyone has a copy. We will read the paper aloud in class and it will form the basis for class discussion. Those who are not in the group presenting should come with a list of five to ten questions which pertain to the readings, which can be used in the class discussion and which will be handed in at the end of class.

Required Texts: State of the World 1990, Lester R. Brown (Editor), Worldwatch Institute Report, W.W. Norton & Co.
Global Ecology, Charles H. Southwick (Editor), University of Colorado
Gaia: An Atlas of Planet Management, Dr. Norman Myers (Editor), Anchor Press/Doubleday and Co., Inc.

Additional Readings taken from Managing Planet Earth, Scientific American Sept. 1989 Special Issue, Vol. 261, No. 3., Wendell Berry's The Unsettling of America, The Gift of Good Land, Home Economics, and Thomas Berry's The Dream of the Earth, Devall and Session's Deep Ecology, Roderick Nash's The Rights of Nature, Marc Reisner's Cadillac Desert, the Gaia Peace Atlas, and a several other articles on reserve in the library.

Date:	Topic	Group	Readings
9/11	Introduction		
9/18	Overview	1	Global E.-ch. 1,2,3,4,15; Gaia (p. 1-20); SOW(90)-1-The Illusion of Progress; Sci. Am. (p. 47-54); SOW(88)-1-The Earth's Vital Signs; Wendell Berry: The Unsettling of America#; The Ecological Crisis as a Crisis of Character
9/25	Population, poverty	2	Global Ecology-ch. 18,19; Gaia (p. 172-200); SOW(90)-8-Ending Poverty; Sci. Am. (p. 118-127); SOW(84)-2-Stabilizing Population; SOW(88)-9-Planning the Global Family
10/2	Pollution of ocean and atmosphere	3	Gobal Ecology-ch. 7,10,12; Gaia (p. 68-99,118-19); SOW(90)-6-Clearing the Air; Sci. Am. (p. 58-69 ; SOW(89)-5-Protecting the Ozone Layer
10/9	Soils, desertification	4	Global Ecology- ch. 13,16; Gaia (p. 22-7,44-7); SOW(89)-2-Halting Land Degradation, SOW(84)-4-Conserving Soil; SOW(86)-10-Reversing Africa's Decline
10/16	Global warming and climate change	1	Gaia (p. 106-7, 112-17, 130-1); Global Ecology-ch. 2,5; Sci. Am.(p. 70-79); SOW(84)-3-Reducing Dependence on Oil; SOW(86)-5-Moving Beyond Oil; SOW(89)-6-Rethinking Transportation; Sci. Am. Jan., 1990, Broeker and Denton: What Drives Glacial Cycles?
10/23	Energy alternatives	2	Sci. Am. (p. 136-143); SOW(84)-3-Reducing Dependence on Oil, and 7-Reassessing the Economics of Nuclear Power; SOW(86)-5-Moving Beyond Oil and 7-Decommissioning Nuclear

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			Power Plants; SOW(88)-2-Creating a Sustainable Energy Future, 3-Raising Energy Efficiency, and 4-Shifting to Renewable Energy; Wendell Berry: The Use of Energy
10/30	Water pollution and issues	3	Global Ecology.-ch. 11; Gaia (p. 120-3,130-4); Sci. Am. (p. 90-107); SOW(88)-2-Increasing Water Efficiencey; M. Reisner: A Semidesert with a Desert Heart, Things Fall Apart, and A Civilization if you Can keep it, from Cadillac Desert
11/6	Agriculture	4	Global Ecology.- ch. 14,15; Gaia (p. 48-54,60-67); SOW(90)-3-Saving water for Agriculture; Sci. Am. (p. 128-135); SOW(84)-10-Securing Food Supplies; SOW(87)-7- Sustaining world Agriculture, and 8-Raising Agricultural Productivity; Wendell Berry: A Defense of the Family Farm; The Ecological Crisis as a Crisis of Agriculture; The Agricultural Crisis as a Crisis of Culture; Living in the Future: The "Modern" Agricultural Ideal; Energy in Agriculture
11/13	Forests, biodiversity	2	Global Ecology- ch. 16,17; Gaia (p. 54-7,138-169); Sci. Am. (p. 108-117); SOW(91)-5-Reforming Forestry; SOW(88)-5-Reforesting the Earth, and 6-Avoiding a Mass Extinction of Species; Rainforests and the Hamburger Society, J. Nations and D. Komer, Burning the Sequoias, H. Berry, The Cattle are Eating the Forest, DeWalt
11/21	War and peace	3	Global Ecology- ch. 22,23; Gaia (p. 242-251); SOW(90)-9-Converting to a Peaceful Economy; Gaia Peace Atlas; SOW(86)-11-Redefining National Security; SOW(89)-8- Enhancing Global Security; SOW(91)-8-Assessing the Military's War on the Environment, M. Renner, Wendell Berry: Property, Patriotism and National Defense; Thomas Berry: The Cosmology of Peace; Bernard Neitshmann: The Third World War has Already Begun William Boly: Downwind from the Cold War; Nelson-Pallmeyer, J., Redefining the Enemy and Low Intensity Conflict: The Strategy
11/27	Environmental ethics	1	Wendell Berry: Getting Along with Nature; Higher Education and Home Defense; Two Economies; The Gift of Good Land; Thomas Berry: Economics as a Religious Issue; Christian Spirituality and the American Experience; Devall and Sessions: Deep Ecology and Some Sources of the Deep Ecology Perspective; Nash: The Greening of Religion;
12/4	Toward a sustainable world	4	Global Ecology- ch. 25; Gaia (p. 200-241, 251-7); SOW(90)-10; Sci. Am. (p. 166-174); SOW(84)-6-Recycling Materials; SOW(87)-10-Designing Sustainable Economies; SOW(89)-6-Rethinking Transportation, and 10-Outlining a Global Action Plan; Thomas Berry-The Ecological Age and The Dream of the Earth
12/11	Final Exam (Essay)		

All readings except required texts are on reserve in the library.

GRADING- Will be based on the following:

Group presentations:	25%
Class attendance and informed participation (questions) :	25%
Term paper (10-20 typed pages on topic of student's choice):	25%
Final Exam (Essay):	25%

Extra credit (up to 10% maximum) can be obtained for becoming involved in a local environmental group and writing a short essay (2 to 5 pages) on your activities within the group and/or those of the group as a whole.

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California State University, Stanislaus
Department of Teacher Education
Turlock California

EDUC 4860 Multicultural and Global Education

Spring, 1991

This is a three (3) unit graded course that satisfies the professional education course requirements for both the clear Multiple Subjects and Single Subjects credential (MSCP and SSCP).

Course Description: This course examines the roles of teachers, students, and the schools in an increasingly interrelated world and in an increasingly diverse classroom with a specific focus on principles, strategies, and resources for effective teaching.

Required Texts:

"Global Education: From Thought to Action", ASCD Yearbook, 1991.

Kobus, Doni (editor) "Teaching for Cross-Cultural Understanding: The Local and Global Imperatives" CSU Stanislaus School of Education Journal, 1989-90.

Alternative Texts (choose one):

Bennett, Christine "Comprehensive Multicultural Education, Second Edition", Allyn and Bacon, 1990.

Grant, Carl and Sleeter, Christine "Turning on Learning: Five Approaches for Multicultural Teaching Plans for Race, Class, Gender, and Disability", Merrill, 1989.

Course Objectives: By the end of the course you will be able to:

* Demonstrate an understanding of the diversity of your learners by conducting a Geographic Study Tour of your school district;

* Identify and apply the three questions of education;

* Apply the World Cultures Model to provide a framework for increased understanding of cultures;

*** Identify a resource agency that provides service to new immigrants or other diverse groups, give 5 hours of volunteer time, and analyze the role of the agency in the community;**

* Identify resources (human and curriculum) useful for implementing successful global education programs in your school and classroom;

* Identify the major themes of global education and apply them to a curriculum unit you will develop and present to the class.

Course Requirements:

Readings: To be assigned March 4

Class participation and attendance: The value of this class is the group sharing of ideas, resources, research, and observations. Therefore, attendance and participation are vitally important. One absence is allowed but assignments which are due must be completed within a week of the due date. One additional absence is allowed, but must be made up within a two week time period by completing an extra assignment, devised by the student and subject to my advance approval. The extra assignment is to be a minimum of 4 hours in length and is to be directly related to the seminar topic which was missed. If further absences are necessary, please make an appointment with me to discuss alternatives.

Geographic Study Tour: The format and instructions will be handed out in class on February 25.

Community service: Identify one resource agency in your area that provides services to new immigrants or other diverse groups. Volunteer five hours of your time. Write a summary paper of what you did as a volunteer, what you learned about the agency, and what you learned about the culture(s) served. Each student will give a brief oral report on the experience. *The University does not provide professional liability insurance to students. Off-campus facilities may require that students carry professional liability insurance. It is the responsibility of the student to determine if the requirement exists and to obtain necessary insurance.*

Global Education Project: In this group project (N=3-4), you will find or develop a global education unit which you will use in your classroom. Your group will make a presentation about the unit in which you will describe the context , demonstrate a portion of the unit to the class in an interactive lesson, describe how the students reacted and what they learned, and lead a discussion about extensions of the content and/or methodology you selected.

All written assignments are to be typed and double spaced, using correct spelling and punctuation. Incorporate non-sexist language.

Course Grades: Grades are based on a possible score of 100 with the following breakdown: A 90-100; B 80-89; C 70-79; D 60-69.

15% Attendance
15% Participation
5% Other perspectives (March 11 activity)
5% Global treasure hunt
20% Geographic Study Tour
20% Community service
20% Global Education project

Class Calendar

February 25 Introductions	The Middle East War as a Case Study in Perspectives "Faces of the Enemy" Themes of global education; Three questions of education Syllabus Assign Geographic Study Tour (Who are the learners?) due March 18
March 4	State of Planet Earth (What is worth teaching?) "No Frames, No Boundaries" Temperature check (conflict and cooperation) Sign up for "Perspectives" groups and begin research
March 11	The World Culture Model Other perspectives on the state of Planet Earth **Sign up for Community service projects** Ho-hum
March 18	Alaska Geographic Study Tour presentations (2)
March 25 Spring Break	
April 1	**Complete community service project**
April 8	Geographic Study Tour presentations
April 15	**Community service reports**
April 22	Global Economics Economic interdependence "Flashlight" Global treasure hunt
April 29	Share results of global treasure hunt Prepare for final projects: select topics and teams Create a society

May 6	Field trip to PIME library and cooperative work on projects (groups of 3-4)
May 13	Global education, school change and teacher empowerment: a panel Continue work on final projects
May 20	Final project presentations
Final	Complete project presentations Wrap-up

COURSE OF STUDY

IN

INTERCULTURAL COMMUNICATION

by

Elizabeth Wilson
Assistant Professor
Department of Communication Studies
California State University, Stanislaus
Turlock, California

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COURSE NAME AND NUMBER:

Intercultural Communication (SPCH 4160)

CATALOG DESCRIPTION:

This course examines intercultural communication on the interpersonal level. In particular, it looks at the ways in which cultural differences can lead to misunderstandings. As such, the cultural assumptions brought to the interpersonal communication encounter will be explored. Through such inquiry, insights will be obtained about communicating competently with persons of other cultures. Prerequisite: Junior standing or consent of instructor.

COURSE OBJECTIVES:

To sensitize students to the fact that they are cultural beings--that culture shapes their understanding and consequent action

To identify various elements of culture which impact upon communication

To point out cultural differences and discuss ways in which such differences pose barriers to intercultural communication

To uncover common ways of dealing with cultural differences in order to facilitate communication

TEXT:

Intercultural Communication: A Reader (Fifth Edition). Larry A. Samovar and Richard E. Porter. Belmont, CA: Wadsworth Publishing Company, 1988.

STUDENT ASSIGNMENTS:

Chapters in text
Two short papers (2-3 pages each)
Two group presentations
One individual presentation
One examination

GRADING BREAKDOWN:

20% - two short papers
20% - group presentation #1
20% - group presentation #2
20% - individual presentation
20% - take-home examination

MEETING SCHEDULE:

This course meets for three hours once a week for a semester.

OVERVIEW OF COURSE: TOPIC AREAS

INTRODUCTION

Intercultural communication and today's world
Conceptualizing culture
The relationship between culture and communication

UNDERSTANDING OURSELVES

American culture: identifying commonalities
American sub-cultures: exploring diversity

UNDERSTANDING OTHERS

Examining other cultural contexts

CULTURE AND COMMUNICATION

The relationship of culture to language: the Sapir-Whorf hypothesis and the use of metaphors
Culture and nonverbals: time and spacial considerations

CULTURAL DIFFERENCES AND COMMUNICATION

The work sphere: management, international business, etc.
Personal relationships: friendship, romance, etc.

COMMUNICATING INTERCULTURALLY

Common stumbling blocks
Universal strategies for effective communication

WEEKLY SYLLABUS

WEEK #1: INTRODUCTION

Course Overview provided
Discussion of the importance of intercultural communication
Defining culture for this course
Explanation of some key terms--
ethnocentrism vs. cultural relativism
empathy vs. sympathy

Assignment: Chapter 1

WEEK #2: INTRODUCTION

Play Bafá Bafá: A Cross-Culture Simulation
Discussion of relationship between culture and understanding along with consequences it has for communication
Responses to cultural differences noted (suspicion, curiousity, offense, etc.) and opportunities they offer for communication examined

Assignment: Chapter 3

WEEK #3: UNDERSTANDING OURSELVES: AMERICAN CULTURE

Explanation of the importance of cultural self-awareness
Discussion of dominant American culture, examples being, emphasis upon individualism, humans perceived as rational, value placed upon science/technology, etc.
Group presentation #1 explained (See Appendix A)
Students assigned to groups and meet during class time to select topic

Assignment: Paper #1 (See Appendix B)

WEEK #4: UNDERSTANDING OURSELVES: AMERICAN SUB-CULTURES

Show film entitled "Cross-Cultural Training: Minority Views"
Discussion of film along with material assigned in text regarding nondominant domestic cultures
Presentation of research concerning Mexican American and Afro-American perspectives on interethnic communication
Students meet in groups to prepare presentation #1

Assignment: Chapter 2

WEEK #5: UNDERSTANDING OTHERS: EXPLORING OTHER CULTURES

Discussion of text material, particularly cultural themes found in other cultures and the way(s) they are played out communicatively. Consequences this has for Americans communicating with persons from these cultures hypothesized.
Students given time to meet with their group to make final preparations for presentation.

Assignment: Group Presentation #1

WEEK #6: GROUP PRESENTATION #1

Guidelines for evaluating group presentations (See Appendix C)

Assignment: Chapter 5

WEEK #7: CULTURE AND COMMUNICATION: LANGUAGE

Explanation of Sapir-Whorf hypothesis and significance it has
Surface and deep structure distinguished--use handout of Kohls' iceberg analogy (See Appendix D)
Lecture on metaphor
Importance of metaphor illustrated by noting ways in which Indonesians conceptualize friendship compared to Americans' understanding
Group presentation #2 explained (See Appendix E)
Students assigned to groups and meet during class to select topic

Assignment: Chapter 6

WEEK #8: CULTURE AND COMMUNICATION: NONVERBALS

Discussion of similarities/differences in nonverbal behavior--greeting patterns, expressing emotions, etc.
Explanation of Hall's classification of proxemic behavior as well as distinction between monochronic and polychronic time
Hall's analysis related to Gebser's typology of consciousness structures
Implications for communication illustrated by reference to study of television's impact upon the Cree people
Individual presentation explained (See Appendix F)
Students given class time to meet in groups to prepare for second presentation

Assignment: Chapter 4

WEEK #9: CULTURAL DIFFERENCES AND COMMUNICATION: THE WORK SPHERE

Show film entitled "Meeting the Overseas Assignment"
Discussion of film along with material assigned in text regarding problems/prospects of working with people of different cultures
Presentation of research on cultural factors affecting human service delivery in Appalachia
Students meet in groups to make final preparations for second presentation

Assignment: Group Presentation #2

WEEK #10: GROUP PRESENTATION #2

Guidelines for evaluating group presentations (See Appendix C)

Assignment: Paper #2 (See Appendix G)

WEEK #11: CULTURAL DIFFERENCES AND COMMUNICATION: PERSONAL RELATIONSHIPS

Examining relationships in other cultures--the couple, parents and children, friendship, etc.
Exploring interpersonal communication in other cultures (conversation, use of the telephone, etc.) as well as the nature of interpersonal communication (uses and types of self-disclosure, obtaining information, etc.)
Presentation of research done on intercultural dating and marriage

Assignment: Individual Presentation

WEEK #12: INDIVIDUAL PRESENTATIONS

Guidelines for evaluating individual presentations (See Appendix H)
Distribute and explain take-home examination (See Appendix I)

Assignment: Chapter 7

WEEK #13: COMMUNICATING INTERCULTURALLY

Discussion of factors which commonly are impediments to intercultural communication--intolerance for ambiguity, stereotyping, etc.
Identification of strategies which can be used for effective communication regardless of the culture involved
Description of the intercultural person in today's world--qualities, characteristics, etc.
Final considerations--course wrap-up

Assignment: Take-home examination due finals week

RESOURCES FOR LECTURE PREPARATION

WEEK #1: INTRODUCTION

Bourguignon, E. (1979). Psychological Anthropology.
Geertz, C. (1973). The Interpretation of Cultures.
Samovar, L., Porter, R., & Jain, N. (1981). Understanding Intercultural Communication.
Schutz, A. (1964). Collected Papers II: Studies in Social Theory.

WEEK #2: INTRODUCTION

Geertz, C. (1973). The Interpretation of Cultures.
Schutz, A. (1964). Collected Papers II: Studies in Social Theory.
Schutz, A. (1967). The Phenomenology of the Social World.

WEEK #3: UNDERSTANDING OURSELVES: AMERICAN CULTURE

Hall, E. (1977). Beyond Culture.
Samovar, L., Porter, R., & Jain, N. (1981). Understanding Intercultural Communication.

WEEK #4: UNDERSTANDING OURSELVES: AMERICAN SUB-CULTURES

Hecht, M., Ribeau, S., & Alberts, J. (1989). "An Afro-American Perspective on Interethnic Communication".
Hecht, M., Ribeau, S., & Sedano, M. (1990). "A Mexican American Perspective on Interethnic Communication".
Kochman, T. (1981). Black and White Styles in Conflict.

WEEK #5: UNDERSTANDING OTHERS: EXPLORING OTHER CULTURES

Depends upon your interests and class needs. See extensive bibliography in Samovar, L. and Porter, R. (1988) Intercultural Communication: A Reader.

WEEK #6: GROUP PRESENTATION #1

No lecture this week.

WEEK #7: CULTURE AND COMMUNICATION: LANGUAGE

Borden, G. (1991). Cultural Orientation.
Deetz, S. (1981). "Interpretive Research in Intercultural Communication: Metaphor Analysis as an Example".
Dodd, C. (1987). Dynamics of Intercultural Communication.
Lakoff, G. and Johnson, M. (1980). Metaphors We Live By.

WEEK #8: CULTURE AND COMMUNICATION: NONVERBALS

Granzberg, G., Steinbring, J., & Hamer, J. (1977). "New Magic for Old: TV in Cree Culture".
Gudykunst, W., & Kim, Y. (1984). Communicating with Strangers.
Hall, E. (1977). Beyond Culture.
Mickunas, A., & Pilotta, J. (1981). "A Phenomenology of Culture: An Introduction to Jean Gebser".

WEEK #9: CULTURAL DIFFERENCES AND COMMUNICATION: THE WORK SPHERE

Wilson, E. (1989). "The Impact of Organizational Culture upon the Communication of Human Services: A Religious Experience".

WEEK #10: GROUP PRESENTATION #2

No lecture this week.

WEEK #11: CULTURAL DIFFERENCES AND COMMUNICATION: PERSONAL RELATIONSHIPS

Carroll, R. (1988). Cultural Misunderstandings: The French-American Experience.
Fernea, E. (1969). Guests of the Sheik.
Gudykunst, W., & Kim, Y. (1984). Communicating with Strangers.
Jhabvala, R. (1986). Out of India: Selected Stories.

WEEK #12: INDIVIDUAL PRESENTATIONS

No lecture this week.

WEEK #13: COMMUNICATING INTERCULTURALLY

Borden, G. (1991). Cultural Orientation.
Gudykunst, W., & Kim, Y. (1984). Communicating with Strangers.

OTHER SOURCES

Films

"Cross-Culture Training: Minority Views". Department of Communication, Oregon State University, Corvallis, Oregon.

"Meeting the Overseas Assignment". Going International Series, 1980. Copeland Griggs Productions.

Simulations

Shirts, Garry. Bafá, Bafá: A Cross-Culture Simulation. Del Mar, CA: Simile II.

To: Linda Bunney-Sarhad
FIPSE Coordinator

Fr: Melissa Aronson, Ed.D. ma
Project Internal Evaluator May 25, 1990

Recently I completed semi-structured, individual, confidential interviews on the BRIDGE project in order to provide an internal formative evaluation. The interviews took about thirty minutes each and consisted of a series of questions, mostly open-ended. Most of the interviews took place at the BRIDGE. A few were conducted on the University campus and one was done by phone.

A total of fourteen people were interviewed, including:

- BRIDGE co-directors (2)
- Project coordinator (1)
- CSUS Faculty (2)
- Service providers:
  - Public health nurse (1)
  - Police Officer/ Chair of Asian Advisory Committee (1)
- General volunteers (2)
- CSUS students (3)
- Cambodian community leaders (2)

Activities undertaken by the interviewees that provide direct services included teaching courses (acculturation, rocketry, computers, literacy, general education), organizing recreation (children's games, teen sports, crafts), assisting with filling out governmental forms, providing health care and initiating a gardening project. Other activities included networking with other agencies, seeking funding, placing university students for practicum experiences, general facility maintenance, and overall administration.

Five of the interviewees have either taken or are taking Cambodian language classes. Two are native speakers of Cambodian.

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Summary

The BRIDGE project is now completing its first year of operations. A facility was located, cleaned and repaired, and opened up. Programs began and soon it became apparent that the need was greater than could possibly be met in the one apartment assigned to the BRIDGE. And so the staff and community located another site nearby and opened BRIDGE 2. The original BRIDGE serves as headquarters and the place for programs for children and teens. BRIDGE 2, across a busy street, serves as the meeting place for adults.

In this first year programs have been established in language, acculturation, crafts, recreation, general knowledge, and a myriad of other areas. College and university faculty and students have been contacted to do volunteer work; response has been excellent. Cooperation has been established with social service and health providers which has led to the BRIDGE becoming a place for immunizations, public health information dissemination, gang suppression activities, and the beginning of a neighborhood watch program.

A summer institute on the cultures of Laos, Cambodia, and Vietnam has been planned and is now being advertised. Those interested in advanced learning will be encouraged to enroll in a Cambodian language class.

Faculty at the University are planning a cluster of courses with a common focus on the BRIDGE. A grant proposal is being developed to address common interests of the BRIDGE, the CSUS Institute for International Studies, and Ecology Action.

At the conclusion of the first year of operations, the staff, volunteers, and Cambodian community leaders can be proud of the achievements. All parties interviewed in this formative evaluation spoke in glowing terms and all hoped for expansion of the program to meet more needs.

The BRIDGE, as the name implies, is providing a bridge for cross-cultural understanding. All involved are to be commended on a successful first year of operations.

Why do people get involved with the BRIDGE?

The University students were required, as part of one of their courses, to do some volunteer work for a non-profit organization. The BRIDGE was selected because of interest in learning about other cultures.

General volunteers were attracted to the project because of interest in the problems of international development or because of personal connections with someone associated with the project.

Professionals see the BRIDGE as a gathering place with great opportunity for outreach to individuals and families for delivery of public health services, education, and crime prevention. It is difficult to get refugees to come to educational and public service agencies; it is simply more efficient to take the services to a place like the BRIDGE where there is a large population to serve, where trust can be established, and where a network of Cambodian leaders provide access to individuals and families.

What are the perceived Project Successes ?

With all projects like this it is important to remember the importance of helping individuals. One of the interviewees, a high school senior, is an excellent example:

When the early work on the BRIDGE was beginning and one of the co-directors was at the site doing preparatory cleanup, this Cambodian student became curious. She mustered her courage and approached the co-director. She was greeted warmly and an immediate friendship was kindled. The student is now a leader within the community. She helps the younger children with their crafts, acts as a translator, assists university students who are taking Cambodian, and acts much like a staff member. Her goal is to attend Modesto Junior College next year. From there she wants to go on with her education and become a teacher and part of the staff for the BRIDGE project. The staff are her models and she wants to become much like them.

The project successes are many; some indicated by interviewees are listed below.

- Educational opportunities provide acculturation, general information, recreation, and living skills.
- The police department sees the BRIDGE as an opportunity to prevent young people from joining gangs by providing alternative activities and role models.

* Activities provide for increased mutual understanding and communication between Cambodians and the "mega-culture".

* Many friendships form across cultures. One hopes that as mutual acculturation takes place, many of the positive aspects of one culture will be shared in the other culture.

* Important and positive connections are being made between the BRIDGE and the faculty and students at Modesto Junior College and CSU Stanislaus. These connections have far reaching implications as students who come to the BRIDGE move out into the community into professional roles; hopefully their increased understanding will bring about long range changes including developing more positive attitudes towards immigrant populations.

A major reason for the successes is the team of co-directors and the site coordinator. They were consistently described in glowing terms.

What are recommendations for change?

All interviewees agreed that there is a need for additional financial support for project expansion in terms of events, staff, hours the BRIDGE is open, facility size, and operating budget. These expansions are predicted to increase the number of people who take part in BRIDGE activities.

Other specific recommendations included providing an orientation to volunteers and increasing awareness of volunteers about public health needs and issues.

Activities for teenagers during the summer would be useful, including programs to help college-bound students prepare for success in college. This concept should be expanded to develop a mentor program where Cambodian college students work with college-bound youth to help prepare them for success.

Many structured activities are beginning to form through scouts, 4-H, and sports. Attention needs to be paid to continue to develop activities for all age groups.

A mechanism to announce activities might be helpful. Currently many announcements are posted on the door but apparently aren't noticed.

Most of the current users of the BRIDGE are Cambodians; some interviewees suggested expanding the services to other ethnic groups who live in the same housing complex.

The record keeping system needs some review, with attention paid to which records are important to keep and which are not. Staff and volunteer time is at a premium; data collection needs to be worth the time required for collection.

What are visions for the future of the BRIDGE?

All respondents hope to see the BRIDGE grow over the next year, to expand facilities and to expand services. Specific recommendations include:

* The Cambodian population should be increasingly incorporated into the planning and delivery of services to provide for ownership.
* A separate area for teenagers would be useful so they can have their own area away from the younger children.
* Information about the BRIDGE needs to be continually disseminated so current and future residents of the region are aware of the services.
* Programs at BRIDGE 2, which targets the adult population, also need to be expanded as resources become available.
* Other projects similar to the BRIDGE should be in the planning stages.
* More college and university students should be involved in volunteer activities
* The gardening project and environmental project (currently in grant proposal form) should be funded and underway.

For three years and beyond the respondents indicated the need for even more growth of programs, expansion of facilities, and leadership by the Cambodian community. Other hopes included:

* Young people now in high school will have received degrees and be back in the community as teachers, social service and health providers, and staff members of the BRIDGE.
* More cross-cultural friendships will have formed.
* City and County planning departments will require well designed and spaced pocket parks within housing developments.
* A regular newsletter from the BRIDGE will be published in English and Cambodian.
* A journal describing college student activities will be published.

* Similar programs will be in place to assist new groups of immigrants.

* More classes will be offered from CSUS and MJC at the BRIDGE.

What are side effects of the project?

When concepts are developed and proposal written, the project staff always has a concept of what the project effects will be. However, in the normal course of events, unanticipated side effects occur. Some are positive as linkages with other resources are made, some are neutral in effect, and some are unanticipated negatives. Interviewees in this project were asked to identify side effects of which they were aware. The following were noted:

* The ownership of the buildings changed. The previous owner saw the value of the project, not only in social terms but also in light of preventing property destruction. As a result, that owner did not charge rent to the BRIDGE. The new owner is not aware, yet, of those social and fiscal values and wants to charge. The project budget isn't large enough to cover rent.

* As with any population, the leadership and the mainstream population have different experiences, knowledge, and expertise. Ongoing efforts are needed to keep communication open between the Cambodian leadership and the general Cambodian population.

* Gang activity is increasing generally in the Central Valley, and the BRIDGE area is no exception. In fact, that particular area is a particular target because it is close to Highway 99, is in an area of drug use and crime, and many Cambodians keep their money at home rather than at the bank. The gang suppression unit of the Modesto Police Department is working to alleviate the gang problem at the BRIDGE, but they have their work cut out for them. The presence of the police has resulted in people being more comfortable with the police presence. A community watch program is being established.

* With most waves of immigrants, the children assimilate faster than adults. They learn the language more quickly and have the interactions provided through the schools. In a society where elders are valued and respected, this can create a problem in terms of status and traditional roles.

* Acculturation brings with it changes in ideas, loss of traditional attitudes, and acceptance of new ideas. Often the first ideas accepted are the most negative aspects of the dominant culture. With a structure such as the BRIDGE, those negative aspects can be addressed and efforts made to encourage positive acculturation.

* Some jealousy may be developing from other ethnic groups in the complex who see the BRIDGE as something for just the Cambodian population. This needs to be addressed to prevent future problems.

* Health professionals have used the BRIDGE for giving immunizations and thereby preventing the spread of communicable diseases. As one example, a senior nursing student gave a presentation at the BRIDGE to 14 people with a Cambodian interpreter from the Health Department. The presentation and video was on tuberculosis. After the presentation, 10 people agreed to have TB skin tests; 5 turned out to be positive. The Health Department will be following up on these 5 to see if any have active TB or need to be placed on propholactic drugs. Obviously, further monitoring is warrented.

What elements of the BRIDGE could be transferred to other similar programs?

Interviewees agreed that the most asset of the BRIDGE are the staff members: Ida Bowers, Cammie Lear, and Carla Emig. Unless human cloning becomes a reality, they are not transferrable. However, there are some characteristics the three demonstrate that can be considered in other projects. Primarily, they care about the people at the BRIDGE and love their work. They work together well as a team, with each bringing her own specific skills and talents to the project. This chemistry, impossible to quantify, is essential for a successful project. They are learners as well as teachers, who realize that acculturation is a two-way street. They have set a tone that the BRIDGE belongs to the Cambodians, and is not something "done to them". They have direct experience living, working, and studying in Southeast Asia.

The three staff members also are faculty members at MJC and CSUS. Those ties to colleges are valuable. Colleague-scholars and student volunteers are available to tap as resources.

To date the project has been able to maintain an informal structure where most staff and volunteer time is spent on direct services rather than on bureaucracy.

What have volunteers and staff learned as a result of their association with the BRIDGE?

Personal, one-on-one contact between people from different cultures, as encouraged by the BRIDGE, leads to increased cross-cultural understanding. Interviewees consistently mentioned their increased knowledge of the Cambodian culture and their awareness of common human needs. One person noted that she learned the importance of observing and interacting with people in a cultural context before coming to any conclusions about what they need. She also noted that people appreciate other's interest in their culture and are happy to teach about it.

This project has helped staff and volunteers increase their organizational skills and their understanding of children and teenagers.

FIPSE Interview

Spring, 1990

Name:_____ Date:_____

1. What is your role with the BRIDGE?

____ Staff _____ CSUS Student ____ CSUS Faculty

____ Cambodian leader _____ BRIDGE participant

____ Social service staff _____ Public Volunteer

____ Other: _____

Narrative:

2. Why did you get involved with the BRIDGE?

____ Concern with refugees and immigrants

____ Requirement of university course or job

Narrative:

3. Describe briefly what you do at the BRIDGE.

Narrative:

4. What do you see as the major successes of the project?

Narrative:

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5. If you could make recommendations for change, what would they be?

Narrative:

6. What is your vision of the BRIDGE for 1 year from now?

For 3 years from now?

Beyond 3 years?

7. What side effects (positive, negative, neutral) of the project are you aware of?

8. What elements of the BRIDGE project could be transferred to other somewhat similar projects?

9. Have you taken Cambodian or do you want to?

____ Am taking

____ Have taken

____ Plan to take soon (when:_____)

____ No plans to take it

10: Are you going to take part in the Summer Institute conducted by Ida and Cammie?

____ yes ____ no

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11. Are you recommending the Summer Institute to others?

____ yes ____ no

12. What are the three most important things you have learned since you began your association with the BRIDGE?

13. How have you changed personally as a result of your association with the BRIDGE?

14. What other comments would you like to make?

Thank you for your assistance.

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RECEIVED
FEB 5 1992
UNIVERSITY ADVANCEMENT
CAL STATE UNIV STANISLAUS

D -
Sent 2/5/92
Tee
Linda B
Ida Bowers

MERVYN'S

January 27, 1992

Richard Sebok, Executive Director
for University Advancement
California State University, Stanislaus
801 West Monte Vista Avenue
Turlock, California 95380

Dear Dick:

Mervyn's is pleased to support California State University, Stanislaus, in the amount of $3,000 to support the Bridge Project serving South East Asians in Modesto. A check for this amount has been sent to Larry Christensen, store manager in Modesto, who will contact you to make arrangements for a presentation. Our store associates will be pleased to learn of Mervyn's support of this project. Please share with them highlights of the program's success and your exciting plans for the upcoming year during the store meeting.

We're interested in the success of the program and would appreciate a follow-up report by December 1992. We would like to know the program's success toward meeting its outlined objectives. We would also like to receive any publicity material distributed and articles appearing in the local media. Please include a final program budget showing actual expenses and revenues in your report.

Mervyn's is impressed with the services you're providing and we're delighted to have the opportunity to support such a worthwhile organization.

Best Regards,

Dynell Garron

Dynell Garron
Public Affairs Specialist

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